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Open the box

a narrative inquiry using a culture box to support a multicultural curriculum in a primary school classroom

Open the Box:
A Narrative Inquiry Using a Culture Box to Support a Multicultural Curriculum in a Primary School Classroom.

Mary Phipps

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Abstract

This study responds to shifts away from teaching and learning about race and ethnic diversity since the 1988 National Curriculum in England, and to the downgrading of a Multicultural content within the curriculum and schools. It aimed to explore how children, parents and community members can be engaged in supporting and implementing a multicultural curriculum in a primary school. Through Narrative Inquiry I allow my own autobiography as a Black British child, adult and educator to run through this thesis.

The study is framed by the theory of critical interpretivism and draws on Banks' (2014) five-dimensional framework of Multicultural Education. My understanding of a multicultural curriculum is developed within the Literature Review, which also reviews other theories. Policies, reports and how they have influenced the UK curriculum and initial teacher education from the late1950s to the present, are explored chronologically like a timeline to show their impact on Multicultural Education.

In the research, I designed a pedagogy in which children collected personal artefacts in a "Culture Box" and then talked about their artefacts. Through Narrative Inquiry, the children's stories and narrative interviews, I was able to investigate how this pedagogy could support children's sense of identity, enable children to share their cultural heritage, support their success at school, and be implemented in a primary school. To further understand how family stories can relate to the curriculum, I also conducted narrative interviews with my own and the children's parents.

Analysing the data using Thematic Analysis, the findings indicated that the Culture Boxes enabled children, parents and community members to talk about their lives, families, homes, culture, religion, heritage and histories. In doing so, they re-created a distinctive cohesive culture. Sharing peers' narratives expanded the children's knowledge and appreciation of diverse cultures within the UK. Thus, the research illustrates how children can engage with and contribute to an inclusive multicultural curriculum. Teachers highlighted barriers to implementing a multicultural curriculum as well as ways forward for schools and teacher education programmes. Finally, the thesis concludes with how the use of a Culture Box can help support policy and practice for a Multicultural Education that enables teachers to meet the needs of all pupils so they can achieve their potential. Gollnick and Chinn stated,

> This goal can only be accomplished by understanding the cultural strengths brought to the class by students from diverse backgrounds and using these cultural advantages to develop effective instructional strategies. (Gollnick and Chinn, 1983, p.31)

Author's Declaration

I declare that the work in this dissertation was conducted in accordance with the requirements of the University's Regulations and Code of Practice for Research Degree Programmes and that it has not been submitted for any other academic award. Except where indicated by specific reference in the text, the work is the candidate's own work. Work done in collaboration with, or with the assistance of others, is indicated as such. Any views expressed in the dissertation are those of the author.

Signed……M.E. Phipps………………Date   8th December 2022……………

Dedication

This work is dedicated to my parents Eudine, Alfred and Franklin, for providing the memories and believing in me.

To my partner Tony, for supporting me, providing lifts to university and reminding me to be a "student."

Sankofa Bird

Figure 1.

The Sankofa bird stands with its feet pointed forward and its head looking back as it carries a treasured egg in its beak. Sankofa in the Twi language of Ghana translates to "return and get it" which signifies the importance of learning from the past to build success for the future.

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Prologue: A Picture Tells a Thousand Stories.

Introduction

I want to begin by putting into context my life experiences, background and journey that led me to research into implementing a Multicultural Curriculum in the primary school classroom.

My primary methodological approach is narrative inquiry and therefore reflections of my personal experiences in this prologue, help me to connect my research to my personal narrative and place it historically in terms of political, social, geographical and cultural contexts. Phillion, et al. (2005) reveal how narrative inquiry can show how "my voice emerges too as the researcher moves out of the background and an autobiographical voice wraps itself around the narrative at hand" (p.242). I want to discuss the development of my own cultural awareness by sharing some of the personal feelings and experiences that have led me to conduct this research. Narrative inquiry is "a deeply reflective practice that has the possibility to transform everyday experience into insights with cultural, social and educational significance" (ibid. p.1).

Cold baked beans to rice and peas.

My Culture Box
Artefact #1. A tin of beans.

The tin of baked beans included in my Culture Box reflects my time in foster care and the transition on returning home to eat Caribbean rice and peas.

It was 1957 and I was introduced to the world on a cold December evening. If my arrival had been three years earlier, I would have been born in the sunny climes of the Caribbean Island of St Kitts. I instead greeted Nottingham, England, a week before Christmas. My parents were invited to the UK by the British Nationality Act of 1948, which gave all Commonwealth citizens free entry to Britain. Like half a million others, they travelled to England by ship, to work and contribute to the British economy and help rebuild it after the damage caused by the Second World War. My father worked at Chilwell Army Depot driving and testing tanks and my mother worked at Boots the Chemist.

Three years later, my parents separated. Due to there being no extended family or nurseries nearby, I was placed into paid foster care, so my mother could continue working various shifts on her next job on the buses. I rarely saw my father in those early years in care, but my mother would come and visit me and pay my foster carer (Nanny). I longed to

go home to be with my mother. Nanny was a short, plump, white English lady who lived with her husband (who I called Granddad), her youngest son Walter, and Toby[1], who was another child she had fostered.

My Culture Box
Artefact #2a. Toby.

This photograph in my Culture Box shows my early time at school and Toby, my protector.

I started school early when I was three, because my foster parents got my age wrong. Toby and I were the only two Black children in the whole school. I often suffered racial abuse from some members of the class. I was mainly called "Blackie," "Wog" or "Golliwog". I would cry and Toby, who was more confident and popular than I, would come to the rescue, protect me and stand up for me. That was until he had had enough and made it quite clear I had to be able to stand up to these bullies myself. Luckily, he was a good role model who gave me the confidence to manage these situations. I look back now and remember a verse from Maya Angelou's poem *Still I Rise*:

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[1] Walter and Toby are pseudonyms.

You may shoot me with your words,
You may cut me with your eyes,
You may kill me with your hatefulness,
But still, like air, I'll rise. (Angelou, 1978)

My Culture Box
Artefact #2b: Me.

My hair was thick and curly and poor Nanny could not quite manage to control it, so she tried to pull it up into one small bunch on top of my head and tied it with a long, brightly coloured, silky ribbon which was longer than I was tall. Foster carers today would be taught how to look after African Caribbean hair.

I would come home from school and have tea, which was often **COLD BEANS** on toast and then be in bed by 6pm. In the morning before school, I would complete my job, which was brushing down the stairs and hallway carpet with a small hand brush. I must have been around 6 or 7 years old.

My foster parents fed me, kept me clean and clothed me but I was "seen and not heard". This experience made me quiet and reserved at school and at home for a long time.

However, I always went on holiday with the family, which was often to Skegness or Scarborough in a caravan, which was fun, and at Christmas, my presents were at the end of my bed.

School

Although I tried hard at school, I did not achieve very well, due to developing low self-esteem as a result of absent parents and the bullying I received from fellow pupils. As children, we often accept things as they are because that is the way it is, and we do not know any different. As Maya Angelou said,

Children's talent to endure stems from their ignorance of alternatives.
(Angelou, 1969, p.109)

At this time, I lacked cultural awareness and black role models were invisible apart from Toby. Reflecting on Multicultural Education in relation to my experiences of life in and out of school education, I can remember what I DID NOT have as a child in school. I did not have books that had pictures of girls that looked like me in them. I was not told about the history of my people, nor had poetry read to me, or that I could read to myself, in the language I spoke at home. I did not have any teachers that looked like me. We did not discuss race or racist language, even when someone called me Golliwog or Blackie. I know some teachers underestimated my ability and what I was capable of, even though other teachers saw my spark of determination to succeed. What I longed for was an education that included implementing equal opportunities in education for ALL pupils regardless of race, ethnicity, gender, religion, ability and social class, as well as an education which promoted "mutual enhancement, shared power, shared space and shared responsibility" (Ssenid-Ssensalo, 2001, p.1). I learned more about the culture of my friends at playtime and I wanted to learn that in the classroom.

One of my other black role models was Harry Belafonte, whose songs I heard on the radio. I did not know at the time that he was a great civil rights campaigner. I loved to listen

to his songs, and one sweltering summer day the local park held a talent competition for school children. Toby and I participated together, singing as a duet, Harry and Odetta's song, "There's a hole in my bucket, dear Liza," which was released in 1960. We came second.

Toby

I saw Toby's mum and dad visit him a few times and then I never saw them again during my five years there. His mum was white, with dark hair in a beehive style, wearing bright red lipstick and I remember her being voluptuous and incredibly beautiful. His dad was African, and he looked strong, bold and very dignified. I think he was a doctor. I wondered if Toby was fostered because his parents were a black and white couple in the '50s and may have found the racism challenging to deal with. Toby remained at my foster parents until he left home to get married. Knowing how I longed to be with my parents, I often wondered how his parents felt handing him over and how Toby must have felt all those years without them. We have now lost contact, but I do long to see my foster brother, my protector.

Food

When I was eight years old, I returned home to live with my mother and the rest of the family, where I had to get used to a new culture and language.

My mother sent me to the shop to buy some "thyme". All the way towards the shop, I was confused because I could not understand why my mother did not just look at the clock to get the "time". I came back empty-handed until my mother explained it was an herb; she needed to season the meat.

Another occasion where I misinterpreted the language my parents used was when Mother asked me to fill the pitcher with water. I found it strange that a picture on the wall could be filled with water. This also revealed the social conditions of the time: living in just two rooms, rather than having a whole house or flat, we needed items such as jugs of water close by in our bedrooms, rather than having to keep going downstairs to the dingy kitchen.

This was particularly important when my mother had four children to look after in two bedrooms.

I also needed to get used to eating Caribbean food, as I had previously had quite a restricted 'English' diet. I was now getting accustomed to yam, sweet potatoes, plantains, dumplings, a wide range of fish, curry goat, spicy food and RICE and PEAS. Initially, I would constantly pick the peas out of the rice and leave them by the side of my plate. It took me a few years before I could enjoy a dish of my now favourite meal of rice and peas and chicken, compared to cold beans.

My Teacher Education

My major role model was my mother. To my mother, a good education was vital for a Black child to succeed. Many influential black role models echoed this view. In particular, Malcolm X stated, "Education is the passport to the future, for tomorrow belongs to the people who prepare for it today" (cited in Brietman, 1970, p.43), and "Without education, you are not going anywhere in this world" (ibid, p.178).

In September 1977, I decided to choose teaching as a career and I enrolled at Teacher Training College for a 3-year Certificate of Education and completed an Open University BA degree in Humanities at the same time, as teaching was becoming a degree-level profession. My friend Nusrat and I were the only global majority students in my year group. It was a great course in many ways, as it prepared us well to teach a range of different subjects, but the curriculum of my teacher training course and the curriculum it prepared me to teach, was very English-centred. The only Multicultural Education training we received was a man from Jamaica who talked for two and a half hours, giving us a type of tourist trip around Jamaica. Two and a half hours out of three years, was that all Global Majority [2]students were worth? Whenever I could, I tried to relate my own work to African

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[2] Global Majority connects the experiences and voices of the majority. "White people are in the minority on the planet and that those who are routinely referred to as 'ethnic minorities' are the Global majority" (Campbell-Stevens,2020, p.5)

and Caribbean artists. Therefore, in choosing poems to include in a poetry anthology that we could use in school, I actively sought out African/Caribbean poets. In particular, Wole Soyinka's (1963) poem *Telephone Conversation* had a strong impact on me at the time. This poem reminded me of my parents' struggle and the prejudice they faced to get suitable housing for our family.

Telephone Conversation (Soyinka, 1963)

The price seemed reasonable, location
Indifferent. The landlady swore she lived
Off premises. Nothing remained
But self-confession. "Madam," I warned,
"I hate a wasted journey - I am African."
Silence. Silenced transmission of pressurized good-breeding. Voice, when it came,
Lipstick coated, long gold-rolled
Cigarette-holder pipped. Caught I was, foully.
"HOW DARK?"...I had not misheard...."ARE YOU LIGHT OR VERY DARK?" Button
B. Button A. Stench
Of rancid breath of public hide-and-speak …

"You mean- like plain or milk chocolate?"
About my ears- "Madam," I pleaded, "wouldn't you rather
See for yourself?" (Extract from poem)

This prologue tells part of my story that sets the scene that directed my life-long commitment to Multicultural Education and has led to this PhD.

1. A Bus Journey

Part 1: An Introduction.

My Culture Box

Artefact #3: A toy bus.

My mother was a bus conductor. When she arrived in Birmingham, she was unable to get a job as a teacher, which was her preferred career, due to the requirements of an English teacher training qualification. She told me stories of being six months pregnant and going up and down the stairs of the bus. Some passengers did not want to touch her hand as she gave them their change, in case her skin colour came off and changed them. She also needed to take a mathematics test to get the job, but her white co-workers were exempt because "they knew they had been to school."

This dissertation started with a personal story in the prologue, which is about my primary school years. It represents the starting point for my long relationship and journey with Multicultural Education[3]. This research is primarily concerned with implementing a Multicultural Curriculum in the primary school classroom through the use of a Culture Box. The aim of this chapter is to introduce the journey of my research. Like a traveller, who prepares their journey by consulting a route map and noting the bus stops, I too set out my route map of this dissertation. I stop at bus stops along the way, like my mother did in her daily work as a bus conductor. This journey sets out the influence and motivation for this research as well as the rationale, research aims, research questions, theoretical framework and a summary of my methodology.

1.1. Bus Stop 1 – Influence and Motivation Road.

This research is influenced by the historical background of Multicultural Education, which has its foundations in social justice and equal opportunities, concepts and practices by which we can all competently participate in an increasingly diverse society. Garcia (2009) states the goals of Multicultural Education should include creating a safe, accepting and successful learning environment for all, in which there is increasing awareness of global issues and strengthening of cultural consciousness and intercultural awareness. A successful learning environment enables teachers to teach students, that there are many historical perspectives, to encourage critical thinking, and counteract prejudice and all forms of discrimination. (p.1)

I set out to design and implement a pedagogy, which can be used in schools to demonstrate what Multicultural Education means and how it can be applied. Multicultural Education has been described as an educational approach to teaching and learning, which gives each learner a voice, that allows them to achieve equality in education. It develops a curriculum that, through sharing and discussion, explores and strengthens learners'

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[3] I have chosen to use capital letters for Multicultural Education and Multicultural Curriculum as a sign of how important they are to me.

understanding about their own heritage, home culture and those of other groups, and inhibits

unjust practices (Bennett,1990). This curriculum should enable minority groups to take an

active part in the dominant society as well as being able to preserve their cultural

distinctiveness. Gay (2013) defines cultures as "values, attitudes, and beliefs, customs and

traditions, heritages and contributions, or experiences and perspectives" (p.52).

The diversity within a Multicultural Curriculum was defined even twenty years ago by

the Department for Education and Employment (DfEE) as

> including boys and girls, pupils with special educational needs, pupils
> with disabilities, pupils from all social and cultural backgrounds, pupils
> of different ethnic groups including travellers, refugees and asylum
> seekers, and those from diverse linguistic, religious backgrounds
> (DfEE, Circular 10/1999/qca.org.uk).

Tikly et al. (2004) explains that diversity also includes mixed heritage pupils who

would "benefit from having their identities affirmed within the context of a wider diversity"

(p.66). Maylor and Read (2007) state a diverse curriculum "encourages young people from

different ethnic and cultural backgrounds to value and respect diversity, challenge racism

and stereotypical attitudes and develop a willingness to learn more about people they are

like and different to" (p.10).

The pedagogy I designed was called "A Culture Box". Through the research, I created

my own original Culture Box which was inspired by previous work in a school on the theme

of Journeys. It was important for me to create my own Culture Box as part of the research,

as it enabled me to collect artefacts that helped me discover more about my history and

culture that I could share with my family and others. It revealed the researcher's narrative as

I shared my identity and history with the children, which allowed us to develop a two-way

relationship of trust. It also provided a visual stimulus and an example that I could show to

the children taking part in the research.

My motivation in conducting this narrative research was to provide an original design

and implement a pedagogy that can be used in school. The study is placed in the context of

previous developments in Multicultural Education and the valuable work completed in this area in the 1970s and 1980s before it almost disappeared in the early 21st century.

 The Culture Box consists of a shoebox that the owner decorates, and in which they place cultural artefacts. The owner may be a child, parent, community member or teacher. These artefacts enable pupils, parents, community members and teachers to share and talk about aspects of their home culture that they value within the classroom environment.

My Culture Box Artefacts #4

 The Culture Box was designed to implement and collect data to enable pupils, parents, the community and teachers to learn about each other, and help to enhance a Multicultural Curriculum. Importantly I wanted to create a research project that enabled pupils, parents and the community to have a voice. My intention was for this project to empower the children by providing the opportunity for them to have a clearer idea of who they are and where they come from, and to share past experiences and hopes for the future. Fivush, et al. (2010), researchers in social psychology, affirm that children who know and can talk about their family narratives have positive "self-esteem, higher reported family functioning, higher reported family traditions, lower anxiety and lower internalising and externalising behaviours" (p.2). Including the Culture Box within a Multicultural Curriculum should facilitate all the children, regardless of race, gender, sexuality, age, or ability, to

enhance the education they need to help achieve personal and academic success now and for the future.

This research is underpinned by the view that stories enable us to understand the world and ourselves and form our identities (Fivush, et al., 2010, p.1). These can range from the stories of our ancestors, grandparents and parents, to traditional moral and fairy tales. Our own life stories are steeped in family history. In the Prologue, I have shared a narrative of my early childhood. It shows how as a child, I lacked a cultural identity that built the foundations of my sense of self. It highlights my early life experiences and in particular, an education with no multicultural elements which did not enable me to develop a positive image of myself. As Fanon (1986) writes: "Books, newspapers, schools and their texts, advertisements, films, radio-work their way into one's mind and shape one's view of the world of the group to which one belongs" (p.152). The omission of my history and images of people who looked like me, from books, at school and on television, etc. helped to create low self-esteem as I was left out of the curriculum taught at school.

I use the contents of my own Culture Box as an analogy to organise this dissertation into chapters. For instance, a juicy mango in my box reflects the chapter entitled, '*Culture boxes, like mangoes, are juicy with rich flavours.*' This chapter considers not only the juicy and rich data gained from the children's Culture Boxes but also part of my narrative story. My paternal great-grandmother came from Calcutta in India to the island of St Kitts in the Caribbean. She sold mangoes for a living and was called Coolie, which is the Anglo-Indian term for a manual labourer as well as a racist term for Indians used throughout the British Empire. Historically, this conjures up the image of the ships that left Calcutta to provide indentured labour so the plantation overseers in the Caribbean could continue to profit from the sugar trade after Britain passed the slave trade act in 1807 to abolish slavery. In June 1861, 361 indentured labourers arrived in St Kitts from India. As the title of the BBC Four Corners (2002) documentary, *Coolies: How Britain Reinvented Slavery* recalls, the inclusion of such personal narratives creates a particular link between ourselves and the greater narratives of history, of countries and empires. These narratives are powerful pedagogic

tools for Multicultural Education. As a researcher, my position and influence within the research are made visible along with my values in respect of Multicultural Education as I share the contents of my Culture Box and the stories associated with them, within the pages of the dissertation. Each of these Culture Box chapters makes visible my own evolving relationship with Multicultural Education, starting with the Prologue leading to the rationale for this research.

1.2 Bus Stop 2 – Rationale Road.

Societies have always had some degree of diversity and their ethnic make-up has continually changed over time. However, in recent times this has intensified and countries have become more multicultural, due to the cross migration and settling of people from different parts of the world. After World War 2, Britain sought to attract citizens from the Commonwealth, including from countries that were still colonised and those recently independent, to join its workforce. People like my parents were recruited to provide and boost the workforce. These adults sent for other family members and had children, like me, born in the UK. In subsequent years, as international mobility increased and immigrant communities grew, it resulted in the UK being complexly diverse today as refugees, economic migrants and citizens from European Union travelled to the UK, settled and had children. Vertovec (2010) uses the term *super-diversity* for a type of immigration that is different from the previous. This super diverse society is influenced by the variety of "ethnicities, languages, religious tradition, regional and local identities, cultural values and practices, their migration channels" (p.5) and from a range of new countries that do not have colonial links to the UK. The Migration Observatory report by Vargas-Silva and Rienzo (2019) states that over a third of Londoners (3,236,000 people) are now foreign-born. These figures include 270 nationalities and 300 languages, with most migrants from Poland and Romania. It is crucial that we can ensure that communities can coexist together successfully. Each community is distinguished by its own cultural structures, beliefs, values and identity.

According to Parekh (2005), this cultural identity is "plural and fluid" and our lives are "likely to be richer if one enjoys access to others" (p.337).

The originality of this study derives from the context of education, the curriculum and experiences of life. When I began this research, enforced curriculum changes to the National Curriculum 2014 document had removed the previous inclusion of race and ethnic diversity. Aspects of Black History in particular, were categorised as optional rather than mandatory, and therefore few teachers included the contribution of Black people in the curriculum. Leach, et al. (2020) collected data that showed that in 2019, only up to 11% of GCSE students were studying components in history that referred to the significant contribution of Black people in British history.

While some schools implement Black History Month pedagogy, it is generally centred around the stories of the great lives of historical figures which are important and valuable. However, in addition, it is important to support children, parents and the community to tell their own stories. This helps the students to develop a positive self-image and offer the opportunity for an equitable education in which the curriculum acknowledges, respects and enhances an understanding of different cultural groups and includes "all under-represented groups (people of colour, women, people with disabilities, etc.)" (Garcia, 2009, p.1).

In a study of Multicultural Curriculum activities, Hernandez (2001), describes teachers who were able to observe and assess the attainment of students, identified behaviours where students successfully interacted with others "within the same group and from different groups. Interacting cooperatively in small groups. Sharing of materials, time and space" (Hernandez, 2001, p.276).

A Multicultural Curriculum is focused on ensuring pupils learn to live together in a multicultural society that continues to tackle the legacy of racism and injustice. In England, there has been a range of reports, books and policies written that defend multicultural education. However, we still encounter newspaper headlines such as "Supply teacher sacked for teaching teenager 'racist rhyme' to help him revise" (Hanna, 2011). Also, a previous UK Prime Minister (2010-2016), David Cameron, declared in a speech entitled,

'State Multiculturalism Has Failed,' "We have allowed a weakening of our collective identity"

(2011, para. 8). In order for Multiculturalism to work it needs to be consistently and

effectively implemented to achieve the results required. Yet that consistency and

effectiveness was hampered by the different education policy changes that were introduced.

In the mid-1970s to early 1980s, education reports and policies encouraged support for

multicultural education (see Chapter 3), but by the late 1980s, the Conservative Government

introduced a more Eurocentric National Curriculum. The late 1990s Gillard (1997) wrote in

his online article about New Labour promoting and emphasising a list of "values" in the

curriculum such as

> accepting diversity and respecting people's rights to religious and
> cultural differences, providing opportunities for all, contributing to, as
> well as benefiting from economic and cultural resources; making truth
> and integrity priorities in public life. (para.15)

The Crick Report (1998) concluded that the curriculum should ensure that pupils

> understand their community, its history, what part it has played in
> national life, etc. It should also enable them to gain an understanding
> of the diversity of community and society and an awareness of equal
> opportunities issues, national identity and cultural differences. (p.19)

In addition, the Ajegbo Report (2007), which reviewed the curriculum for diversity and

citizenship, stated that "education for diversity is fundamental if the UK is to have a cohesive

society in the 21st century" (p.18).

Unfortunately, the Multicultural Curriculum became neglected by many schools due

to the pressure for "good" exam results as the Conservative Education Secretary, Michael

Gove, launched changes to the National Curriculum in England in 2014 by introducing an

even stronger focus on the history of Britain and "British Values".

Figures compiled by the Race Disparity Unit (2019) reveal that in 2017/18, Black

Caribbean pupils in England achieved below average in all subjects and across all key

stages. Only 3.5% of Black Caribbean pupils gained Grade A or above in three subjects,

compared to 10.9% of White British. Of those achieving Grade 5+ in English and maths

GCSE, 26% were Black Caribbean and 42.7% White British. In primary schools, 55% of Black Caribbean achieved the expected standard in reading, writing and maths compared to 65% of White British. The figures for school exclusions reveal Black Caribbeans, at 10.2%, are twice as likely to be temporarily excluded than White British, at 5.2%, and nearly three times as likely to be permanently excluded. In the community, the figures are quite stark as Black Caribbean people experienced stop and search by the police almost ten times as frequently as their White British counterparts.

Such figures emphasise my concern that Multicultural Education and a Multicultural Curriculum have not been implemented or embedded sufficiently or consistently enough to have the impact that is possible. This needs to be done to ensure that it is successful in promoting its aims, such as strengthening individual cultures as well as an intercultural appreciation that helps to prevent inequality, discrimination and prejudice. It is important that Global Majority pupils are included in the curriculum and are not just confined to Black History Month contributions. We need to ensure that all pupils are valued; that they can bring their own contributions to the curriculum and therefore build self-esteem to be successful at school and have a sense of identity. This will also enable the teachers to know the communities in which their school is set and the voice of the pupils, parents and community to be heard. The death of George Floyd sparked Black Lives Matter protests around the world, demanding that the knowledge of Black communities is recognised: "We have voices; let's raise them. We are sources of knowledge and perspectives; let's share them with the world" (Bobo, 2020, para.5).

Canada was one of the first governments to implement a policy of multiculturalism in its Canadian Multiculturalism Act (1985), which highlights the ethos of multiculturalism. This act prioritises promoting the recognition and understanding of the multiculturalism that reflects the cultures and racial diversity in Canada. It aims to "encourage the preservation, enhancement, sharing and evolving expression of the multicultural heritage of Canada," (para.5e)

Many of the principal authors that I draw upon to conceptualise Multicultural Education and elucidate my philosophy show the contribution of those with an African heritage like myself. My reference to these authors reflects the pride I take in my ancestry and how I make sense of the world. To learn about other cultures, it is essential that individuals learn about themselves and their own identities, and therefore, as Harris (2005) expresses, "to experience the documentation of their lives an important way to utilize their experiences and knowledge, for the expansion of their knowledge of self and others" (cited in Phillion et al., 2005, p.39). It is essential also to gain a deeper knowledge of freedom and social justice that can be found within groups and movements that have struggled for them, such as the Civil Rights Movement, Anti-Apartheid, Anti-Racism, Women's Rights, Amnesty, LGBT and Human Rights, among others.

1.3 Bus Stop 3 – Research Road.

Aims, Objectives and Questions

This study aims to explore how children, parents, teachers and the community can be engaged in supporting the implementation of a Multicultural Curriculum in a primary school.

Objectives. To achieve this aim, I intend to:

1. Review international literature on Multicultural Education and the curriculum.
2. Provide an overview of the history of Multicultural Education policy and curriculum in England from the 1960s onwards.
3. Design and implement a pedagogy that uses personal artefacts to elicit six to seven-year-old children's narratives about their home or family culture.
4. Conduct interviews with parents and community members regarding their stories of migration and children's education.
5. Conduct interviews with teachers regarding implementing a Multicultural Curriculum in school.
6. Draw out implications for the design and implementation of a multicultural curriculum in primary schools in England.
7. Contribute to the ongoing academic debate on multicultural education.

Research Questions. To achieve my aim, I will focus this research on four main research

questions.

1. How can schools engage children in supporting a Multicultural Curriculum?
2. How can parents and the community contribute to children's learning within a multicultural curriculum?
3. What are teachers' perspectives on multicultural education and their potential to deliver and implement a multicultural curriculum?
4. What is my role as a researcher and facilitator in contributing to a Multicultural Curriculum?

1.4 Bus Stop 4 - Theoretical Street

The critical theoretical ideas that guide this research are based on the work of James

Banks (2014). Banks proposed a five-dimensional framework that can help reform the

curriculum to become multicultural, with the holistic impact of enabling students to have the

knowledge, to care about each other and to act appropriately to "develop and foster a

democratic and just society in which all groups experience cultural democracy and cultural

empowerment" (Banks, 2014, p.56).

The five dimensions emphasised by Banks (1998) begin with **"Content Integration"**,

which focuses on the content of the curriculum that must include examples from a range of

cultures, groups and perspectives. It reflects the culture of the students, that of others, and

enables them to grow up in a society that is racially just and equitable. The Culture Box

Project aligns with this dimension, in that it allows children, parents and the community to

share their culture at school and be included in the essence of the curriculum. It is crucial

that the content is inclusive, accurate and examined to eliminate bias and stereotypes in

order to eliminate low self-esteem and poor school achievement.

Banks' second dimension, "Knowledge Construction", is based on teachers providing

activities to enable students "to understand, investigate and determine how the implicit

cultural assumptions, frames of reference, perspectives and biases within the disciplines

influence the ways in which knowledge is constructed within it" (Banks, 2014, p.37). Helping

students develop critical thinking enables them to have a voice and be able to put

themselves in the shoes of others. This research uses narratives, dialogue and artefacts to allow the students, community and parents to have a voice that will provide multiple perspectives and contribute towards a Multicultural Curriculum.

Third, "Equity Pedagogy" exists where teachers adapt their teaching methods to ensure that all students, whatever their race, ethnicity, class, gender, religion, age, ability or language spoken, can achieve success. The Culture Box provides the opportunity and environment for the children to use various learning styles, whether auditory, kinaesthetic, visual, verbal or social, to learn successfully from each other.

"Prejudice Reduction" requires all teachers to encourage students to have positive attitudes to race and other differences found in the classroom and society. An example is discussing the negative impact of the history of racism that produces attitudes that have false high or low expectations of certain racial groups. It necessitates teachers having positive attitudes and perceptions of race as well as using teaching resources that include accurate images and information about ethnic and racial groups. Parents and community contributions to the Culture Box project can provide an informative reflection of the positive and negative experiences of their life stories and contribute to a Multicultural Curriculum that is inclusive and anti-racist.

Finally, "Empowering the School Culture and Social Structure" is the self-reflection of the whole school by examining the structures within it and looking at changes that can be made to reflect diversity, such as diverse teaching staff and lead managers. Therefore, it is important in this research project to obtain the teacher's perspectives on Multicultural Education and their potential to deliver and implement a Multicultural Curriculum. Other areas to consider include assessment, achievement gaps, student voice and other school practices that will enable the students to have dignity and an equal opportunity to succeed (Banks, 2014). Providing pupils with an 'equitable and vigorous learning environment that fosters students' academic, mental and physical health' (Camicia, 2007, p.219) within all educational settings and other institutions, is important to progressively transform education and society.

Central to this research is the Culture Box Project, which was devised using artefacts to achieve multicultural goals of scholars such as Hernandez (1989) and Gorski (2000) (Section 2.8.1), to strengthen the role that students can take in their education by bringing their own stories and experiences into school. Banks (2014) acknowledges that "innovative ways need to be devised that involve joint parent-school efforts in education" (p.119). Banks' dimensions and further work on Multicultural Education provide ideas and guidance about what the school should try to do, and the Culture Box provides some way towards achieving them. This pedagogy is rooted in pupils participating, being empowered and supported to talk about their home, family and culture in the school environment. They are allowed the space to share their own perspective through respectful dialogue and to show the artefacts that they value. Parents and the community have the opportunity to be open and share the knowledge of their culture and their communities with the teacher and the children. The Culture Box places the children at the heart of their learning.

Other areas of literature to be discussed in chapter 2 include the work of researchers whose aim was to change attitudes and address inequality, such as Freire and Giroux's critical multiculturalism, Hall's contribution to critical theory, and Gillborn's work on critical race theory.

1.5 Bus Stop 5 – Methodological Avenue.

To justify choosing qualitative research provided the benefit of enabling me to meet with the children, parents, community members and teachers personally. These meetings provided rich, detailed data, which revealed further insights. These insights, although personal to the participants, can also provide a picture of a social group or specific culture. However, it is essential to remember that there will always be different perspectives held by members within the group.

My love of hearing stories, reading stories and telling stories steered my interest towards narrative inquiry. I have experienced and observed how children become attached to stories and this enabled me to decide to use it as a methodology that has been influenced

by the works of Trahar (2006), Phillion (2002b), He (2002) and Clandinin and Connelly (2000). These researchers used narrative inquiry to investigate aspects of education through narratives and conversations across different cultures. Trahar (2006) looked at international education in higher education through narratives of cross-cultural research. Phillion's (2002) work on stories in the classroom linked to multicultural teaching and learning is most pertinent to my research. I also drew inspiration from He's (2002) narrative inquiry based on cross-cultural lives in Canada and Clandinin and Connelly's (2000) use of narrative inquiry to comprehend stories and experiences.

Narrative inquiry was a way that I found suited my desire to express and connect myself to the narrative stories of my participants. Their stories matter as their sharing provides a vehicle through which they can enhance their self-esteem and take pride in their cultural background. Therefore, narrative inquiry is used as the methodological approach in this research to elicit participant stories about themselves.

The use of interpretation links to my ontology of critical interpretivism as I aimed to make changes to the curriculum to allow students to include their world that is socially and historically situated, and to enable them to develop critical consciousness. Freire's (1978, pp.192-193) use of dialogic exchange between students and teachers, where both learn, both question, both reflect, respect and participate in meaning-making, is an essential aspect of my research with the Culture Box Project.

Central to this methodology is also the use of artefacts, which can be tools, art, toys, photographs, clothing, ornaments, etc. Sherry Turkle (2007) writes about "evocative objects" which "contribute a detailed examination of particular objects with rich connections to daily life as well as intellectual practice" (p.7). Artefacts reveal aspects of identity, family and social history, as well as details of relationships and emotional connections. Artefacts can be personal, cultural or historical, as well as a combination of these that can remind you of something significant to you:

> They engage with the objects of their lives. For every object, they
> have spun a world. They show us what they looked upon and what
> became the things that mattered. (Turkle, 2007, p.7)

The pot of salt in my Culture Box is important to me, for example, as it reflects the personal hardship of my grandmother, who worked hard scooping salt up with her hands for a living, as she stood knee-high in the Salt Pond. This artefact has historical as well as personal relevance, however, as research by Jarvis (2012) shows, salt provided the island of Anguilla with one of its primary sources of income up to 1967. The Salt Pond supplied salt to trade or raid with the Dutch in the early 17th century, to preserve their fish and meat. My salt pot is also used as a metaphor for the chapter entitled "Salt to Preserve Our Heritage," in which I explore how the community can share their stories and contribute to children's learning within a Multicultural Curriculum. To achieve the answers to the research questions required choosing appropriate methods as summarised in the following section.

Methods & research questions.

I have gathered data using a range of methods, which included semi-structured interviews, active participant observations, field notes, and unstructured interviews and a Culture Box to answer the research questions proposed. Foremost is the critical pedagogy of the Culture Box Project to elicit children's narrative stories. Freire's critical pedagogy encourages students to have a voice through their conversations and telling their stories. The students provide the knowledge and lead the learning. To address the first research question (How can schools engage children in supporting a multicultural curriculum?) I invited six children to be part of a case study to participate in the Culture Box project over a period of six weeks. The school these children attended was chosen for this project, because it had pupils from a range of cultural backgrounds. The case study was utilised to gain data that provided an in-depth insight to the experiences and life stories of the children through observations, interviews and discussions.

The Culture Box project involved the children choosing personal artefacts to place in a decorated box. I intended to encourage the pupils to be accompanied by and work with their parents to compile their Culture Boxes with artefacts. The important work the children did with their parents allowed them to understand their personal histories and culture. During the presentations the pupils talked about their artefacts to elicit and share narratives about their family stories, memories, life experiences and social information with each other. Each week two children made a short presentation to the group using their Culture Box and then the other children and myself asked unstructured questions. The data from the presentations and interviews was recorded, transcribed and organized into themes about the children's culture, such as cultural identity, names, home, family and religion. In this study, I also explored what else the children learned from this project and the value they put on the artefacts.

To focus on research question two (How can parents and the community contribute to children's learning within a Multicultural Curriculum?) I conducted semi-structured interviews with the parents of the six children and community members. Interviews were also completed with some of my family members, to explore the value and potential of involving people in the community to participate in school. Again, in these interviews the participants used personal artefacts to help tell their life stories. What will be the impact of parental and community engagement in school? What will the parents and I learn and discover about each other? What challenges have they faced? This will undoubtedly conjure up even more questions.

To address research question three (What are teachers' perspectives on a Multicultural Education and their potential to deliver and implement a Multicultural Curriculum?), semi-structured interviews were used to gather information from the Head Teacher and six teachers at various stages of their career. These interviews helped to reveal an understanding of what has been or is being taught about Multicultural Education through the curriculum in our Teacher Education Institutions. Inevitably in these instances, I had to rely on what the teachers remembered of their training. Statements in semi-structured

interviews from the Headteacher and six teachers in school also revealed their personal experiences, perspectives and the knowledge gained about a Multicultural Curriculum from their teacher training and continuing professional development (CPD).

I conducted short participant observations in the classroom to support addressing the final research question, (What is my role as a researcher and facilitator in contributing to a Multicultural Curriculum?). This method included recording any observed examples of a Multicultural Curriculum in practice. The observations enabled me to view how the training for a Multicultural Curriculum in the school had been applied in lessons. I examined whether the enacted Multicultural Curriculum reflected the policy of the school and considered any areas required for its development. This final research question also centred on how I define myself as a teacher, researcher, elder and member of the community. As a participant-observer in a classroom and the Culture Box project group, I focused on the stories the participants told and the practice that the students, teachers and I experienced.

The research based on interviews and observations revealed their own type of data. The semi-structured interviews of parents, teachers and the community allowed me to present probing questions to delve below the surface of some of the interview answers and allow them space to volunteer, elaborate and express their views.

This research is a combined inquiry that is built on the interpretations of the participants and myself as a researcher. As a researcher, it was clear that my research is subjective. There were many occasions where my life and family experiences and narrative became intermingled within the data of the participants as I wrote the findings. This raised the question of how different would my questions and discussions be if I interviewed a member of the community I did not know, rather than my parents?

Presenting the data

This Narrative Inquiry records, transcribes and interprets the responses of the participants from their unstructured and semi-structured interviews and is composed in the narrative style of poems or prose**.** Data from one parent and community members has been

incorporated and presented into narrative stories written in prose. Such narrative stories can be used in schools to inform pupils about social, cultural and historical events. Other researchers have used poems to present data, such as Langer and Furman (2004), who explored the Native American (First Nation) identity. They found that "the poem may more accurately express the intensity of emotions conveyed that may be lost in a longer narrative" (p.15).

I enjoy the way that poetry can be accessible to so many people as it reveals its meanings to the readers and enables them to interpret the poems as well as my interpretations of the participants' life stories and interviews. Ephgrave (2016) claims that using poetry allows the research to be more accessible to the reader.

Hence the narratives of two parents and the children are presented as poems. I read the children's poems to those, who participated in the research and they were able to access their own stories of their experiences, memories and feelings. The poems also provided me as a researcher, with succinct data to analyse. The transference from transcript to poetry enabled me to reflect on, process, interpret and understand the children's words, repeatedly and clearly in order to compose the poems and elicit meanings and culturally relevant themes.

1.6 Overview of the Dissertation.

The titles for the chapters in this dissertation are based on the contents of my Culture Box (Appendix M). The thesis began with The Prologue: A Picture Tells a Thousand Stories. This section describes part of my early life experiences, background and the journey that led to my research.

This Introduction Chapter travelled through a metaphorical bus journey. The beginning of my journey began at Bus Stop 1, with the influences and motivation for starting this research into a Multicultural Curriculum. Then it travelled to Bus Stop 2, the rationale of the research, with the specific aims of what I propose to do and sets out the context and reasons for carrying out the research. This section provides the context for the study and

justifies the work and its significance. The research questions are presented at Bus Stop 3 in order to complete the aims and objectives. Bus Stop 4, Theoretical Street, discusses the conceptual framework of Banks (2007), which consists of the five dimensions of Multicultural Education that I have adopted to guide my research to reform and enhance the curriculum. At Bus Stop 5, at Methodological Avenue, I introduce my preference for Narrative Inquiry as a methodology using a case study which allows the children as participants to share their experiences and life stories. This section outlines the methods I used in data collection as well as touching on how I present the data through poetry and prose.

The following chapter, "Is Multicultural Education an Island?" is a review of literature showing the genealogy of Multiculturalism and what it means for education. In addition, it critiques alternative perspectives and influences such as Cosmopolitanism, Interculturalism, Antiracism and Critical Race Theory as well as acknowledging their contribution to education.

The chapter "Timeline of Multicultural Education: Policy and Reports" refers specifically to the development of a Multicultural Curriculum in the UK and its journey towards being an integral part of the curriculum.

"A Tank Through Difficult Terrain" is a methodology chapter and recounts my tough journey to find a philosophical position. I discuss how Critical Interpretivism informs and outlines the research design. A more in-depth methodological approach underpinning Narrative Inquiry is provided, as well as methods of data collection and analysis.

Following this chapter, I present the data collected from interviews of community members (my parents), using the artefacts of a Dutch pot and a guitar to provide their narrative stories. The chapter is entitled "Salt to Preserve Our History" and the findings are represented as a conversation about my parents' life stories that could be used to promote a Multicultural Curriculum.

The chapter called "Culture Boxes like Mangoes, are Juicy with Rich Flavours" introduces the children and their parents who took part in the Culture Box Project. It records the boxes the children have made and the cultural family stories the children told about the

artefacts they placed in the boxes. Data from further unstructured interviews is analysed and interpreted to discover how schools can engage children in helping to create a Multicultural Curriculum. This chapter is enhanced by the stories of their parents in the following chapter "Without Education, We Switch Off The Light." Similar themes and different themes that arose through the analysis process are explored to show how parental involvement in school can provide positive role models and help children understand their own past, history, culture and identity and those of others. The following chapter, "Children Learn What They Live", reflects on interviews with teachers to gain knowledge and understanding of their experience and perspectives of Multicultural Education. In "To Teach is to Touch A Life Forever", I reflect on my role as a researcher and facilitator contributing to a Multicultural Curriculum through this research, as well as referring to the influence of my observations in school and my experience in teaching.

The discussion chapter reveals the themes from the data and critically draws together my findings and thoughts of the data collected using the Culture Box as a pedagogy. Finally, my narrative inquiry ends in the conclusion, where I present the contributions, this research brings to the field of education. This chapter provides some recommendations, for practitioners and policymakers as well as the limitations of this study and suggestions for further research. I close this thesis by describing my journey along the many roads I have travelled to get to this destination.

2. Is Multicultural Education an Island?

My Culture Box
Artefact #5: Map of Anguilla.

      My Culture Box contained a map of the island of Anguilla (Lonely Planet, n.d.) in the Caribbean, where my mother was born. I have included it not only as a reference to my own cultural background, but also as a metaphor for the voyage of the Multicultural Curriculum. It starts as an island on its own, being isolated, separate and relegated to Black History Month on a journey to permeate the whole school curriculum.

2. Is Multicultural Education an Island? - A Literature Review

2.1 Introduction:

The aim of this study is to explore how children, parents, teachers and the community can be engaged in supporting and implementing a Multicultural Curriculum in a primary school. It is important that implementing Black Histories into the curriculum is not confined to just one month like an island, but due to the range of cultures that have contributed to the history of the UK, it is essential to penetrate the whole curriculum to make it Multicultural.

The chapter starts with describing 'Why Multiculturalism?' and 'What is Multiculturalism?' which provides the setting for developments in Multicultural Education and sets the scene for this research. A range of literature has been reviewed, in particular other educational philosophies and theories which have come from or influenced the development of Multicultural Education and the curriculum, such as Critical Multiculturalism, Cosmopolitanism, Interculturalism, Critical Race Theory and Antiracism. The scope of work reviewed within this section is from the UK and other countries, such as the US and Canada.

This chapter also reviews literature related to Multicultural Education and the curriculum. It shows how the study addresses a gap in up-to-date research into Multicultural Education in the UK, as well as providing an overview of the key supportive scholarship and its critics, past and current, in this field. I have also paid attention to the dominant pedagogical approaches in the field such as Critical Pedagogy and Culturally Relevant Pedagogy to explore how these can inform the design of this study.

Within the key topics of Multicultural Education, it is important to examine the evolving definitions and aims of Multicultural Education and how these have been applied and put into practice within the curriculum in UK schools. The literature influences and has implications for which I have drawn upon for this research that focuses on Multiculturalism and Multicultural Education.

2.2 Multiculturalism

2.2.1 Why Multiculturalism – a Genealogy?

'Why Multiculturalism?' looks at where the idea of Multiculturalism came from. Multiculturalism focuses on an area or country that has a diverse ethnic community where multiple cultural traditions exist and can be described as Multicultural. Historically, groups of Black people have lived in Britain since around the 12th century, while individual skeletal remains of Black women found in England show much earlier evidence of the black presence in York and Sussex. The Beachy Head Woman (originally from Africa) lived in East Sussex during Roman times in the third century and the Ivory Bangle Lady lived in York during the fourth century (Olusoga, 2017). As Britain expanded its empire across the world in the 17th and 18th centuries, it saw the British culture with its language, laws, customs, as well as its slavery and exploitation, expand to parts of Africa, the Caribbean, Americas, Australia, India and parts of South East Asia and therefore accounting for the Black and Asian presence in Britain. Therefore, Britain has been a diverse society for centuries.

Göhren (2013) writes about the history of British Multiculturalism and claims that in the UK, Multiculturalism originated from large and diverse waves of immigration, from Irish migrants travelling to escape the potato famine during 1845 to 1852, to Jews fleeing the anti-Semitism of late 19th century Russia, as well as those seeking refuge in the 20th century from Nazi-controlled Germany. Although these immigrants, alongside the Polish, Italians and French, were not completely welcome and would have to settle in the poorer areas of the cities, they were able to assimilate more easily into British society due to their white skin colour compared to Black and Asian immigrants.

After WW2, many black immigrants from the Caribbean and other Commonwealth countries, who were initially invited to the UK (like my parents), to fill the gap in workforce labour, were met with racism in all areas of their life – such as work, housing, school and church – due to their colour and culture. Gradually over the years since, racism and inequality has been highlighted and some Government policies have been put in place to alleviate racism and encourage sharing between the many cultures of the people present in

the UK. It is the stories representing some of these people that are captured in the Culture

Box project through the narratives of the parents and children.

As part of the response to the diverse and changing world, Multiculturalism aimed to

make the general public acknowledge the diversity of race, ethnicity, sex, religion, ability,

class and so on and ensure that all communities are able to have ownership and authorship

of their identities. It recognises that if individuals feel they can have pride and belong in a

country, it makes them more accepting of the diverse cultures of others and aim to promote

social justice. And so began the journey of diversity to Multiculturalism.

2.2.2 What is Multiculturalism?

The context as to why Multiculturalism occurred has previously been described and

this section explains what is Multiculturalism. The foundations of Multiculturalism lie in a

philosophy which asserts that all are equal but diverse. This led to the development of

actions and programmes to improve recognition and respect for diversity regarding ethnicity,

race, language, gender, ability, religion and culture. Multiculturalism aimed for diversity to be

acknowledged and reflected in equal participation in the various structures in society and

particularly the Education system.

By the 1960s, Multiculturalism in Europe and the US was seen as a philosophy that

was political and cultural as it illuminated the difference in power accessed by the diverse

groups. By the 1970s its importance was enhanced in response to some scholars trying to

understand cultural diversity and its challenges such as racist incidents, inequality in

housing, education, work and so on.

To understand the term Multiculturalism, it is useful to segment the word and its

meaning. Therefore, '*Multi'* meaning many, is straight forward and is used here to denote

that many cultures can exist in an area. '*Culture'* as part of Multiculturalism is more complex

and defined as everything that identifies our diverse ways of life, such as customs, religions,

symbols, arts, values, knowledge, traditions, and heritages that can be based on our family

background, ethnic, national and religious differences. Cultural identities also include our

ability, disability, language, gender, sexual orientation, class and others. These many

diverse cultural identities help to shape our view of the world and how we see ourselves.

Although it is important to share our cultures and customs it is critical to recognise that

cultures are not static as they mix with others, adapt and change over time. The fluidity of

culture is described by Stuart Hall who was director of the Centre for Contemporary Cultural

Studies at Birmingham University who explains:

> Cultural identities come from somewhere, have histories. But, like
> everything which is historical, they undergo constant transformation.
> Far from being eternally fixed in some essentialist past, they are
> subject to the continuous 'play' of history, culture and power. (Hall,
> 1990, p.225)

In this research, the fluidity of culture can be seen in the narratives of the parents' response

to cultural identities and their children. The Culture Box project aimed to bring the past

histories of the participants to life and narratives from the parent interviews aimed to reveal

their cultures and historical contexts of their experiences over time.

  'Ism' expresses a particular philosophy or practice. Therefore, Multiculturalism has an

inclusive philosophy where diverse cultures coexist together. It works to understand and

respond to the challenges related to culture such as discrimination, prejudice to prevent it

and aim for equality, antidiscrimination and intercultural understanding. According to Barrett

the term 'Multiculturalism'

> denotes a particular kind of policy approach that may be used for the
> management of culturally diverse societies. In this approach, the
> cultures of non-dominant minority groups are accorded the same
> recognition and accommodation that are accorded to the culture of
> the dominant group. (Barrett, 2013, p.16)

Therefore, Multiculturalism as a philosophy:

- Acknowledges, incorporates and promotes the numerous social conventions that
  individual have, such as race, sex, religion, ethnicity and language.
- Supports diverse groups in society to preserve their cultural identities and practices
  while being part of the larger society group.

- Recognises there are different cultures within the distinct groups as well as similarities.
- Responds to the challenges of the dominant group to understand, accept and respect the practices of minority groups.
- Calls for tolerance of behaviours or customs 'that deviate from the norms widely accepted by the majority' (Ashcroft and Bevir, 2017, p.3)
- Is conscious of the different allocations of power between different groups and attempts to prevent inequity and promote inclusion and equity.

Multiculturalism aimed to ensure, that in the case of new and permanently settled immigrants, they could be integrated into the country, while being able to maintain their distinct cultural identities, rather than leave them behind in their country of birth, to adopt the contrasting assimilationist policies. Barret confirms that Multiculturalism 'involves the rejection of the idea that minority cultural groups should abandon their distinctive cultural beliefs and practices and assimilate into the national majority culture' (Barrett, 2013, p.16).

It is important to emphasise that Multiculturalism is part of a greater movement that strives for the inclusion of all disadvantaged groups such as people with disabilities (exceptionality), LGBTQ, women as well as the range of ethnic groups. In addition, it necessitates calling for equality in education, economics and politics for disadvantaged groups. Kymlicka (2012), who researched policies on Multiculturalism and Equal Opportunities contends that, 'multiculturalism is part of a larger human-rights revolution involving ethnic and racial diversity,' (p.5) to help create an inclusive a fair society. The 'human rights revolution' described by Kymlicka is a reform movement for change that is founded on equality and respects diverse ethnicities, religions and so on and fights for Multicultural rights and resources. The Culture Box Project aims to help students *recognise* the diverse cultural groups in their class, as well as play their part in *representing* their own group with pride whatever race, class, gender, or ability to which they may belong.

Taylor (1994) emphasises the politics of Multiculturalism and demands the recognition of cultures, particularly due to its connection to identity, as identity delegates 'a person's understanding of who they are, of their fundamental

defining characteristics as a human being' (p.25). Recognition forms our identity and without recognition Taylor maintains,

> A person or a group of people can suffer real damage, real distortion, if the people or society around them mirror back to them a confining or demeaning or contemptible picture of themselves. Nonrecognition or misrecognition can inflict harm, can be a form of oppression, imprisoning someone in a false, distorted and reduced mode of being. (Taylor, 1994, p.25)

Mason (2017) highlights the role of recognition in Multiculturalism as he states

> Multiculturalism, it seems to me, is best characterised as the public recognition or accommodation of minority cultures, or more specifically, as the recognition or accommodation of cultural minorities in the design of legislatures, in the formulation and interpretation of laws and policies, or in the choice of rules to govern public institutions.(Mason, 2017, p.5)

Modood (2008) also emphasises that 'accommodation and recognition are what multiculturalism is about' (p.550). Banks and McGee Banks also define Multiculturalism as

> A philosophical position and movement that assumes that the gender, ethnic, racial and cultural diversity of a pluralistic society should be reflected in all of the institutionalized structures of educational institutions including the staff, the norms, and values, the curriculum, and the student body. (Banks and McGee Banks, 2007, p.474)

Like Banks' work, most of this research is based in the educational setting of a school and the exploration of how children, parents, teachers and the community can be engaged in supporting the implementation of a Multicultural curriculum in a school. In pursuing the approach of Multiculturalism, is the view that it can support creating a world, in which the 'equal human worth and dignity of people who are not white' (Parekh, 2002, p.38) and culturally different are recognised and respected. Modood argues that 'equality is central to

Multiculturalism' (2011, p.66). The plurality of Multiculturalism encompasses an inclusive, united, diverse and equal society of many cultures. Modood questions,

> Do we keep it private, or do we make it the basis of a social
> movement and seek public resources and representation for it?
> (Modood, 2005, p.65)

The many cultural identities should be allowed to be out in the public space rather than kept private (at home) or merely tolerated. The Parekh Report 2002 presented relevant statements to the UK government based on the Canadian Multiculturalism Act, that provided clear implications and guidance for UK institutions including education and the school curriculum.

2.2.3 What does Multiculturalism mean for education?

As a teacher this research is centred on education and looked at what Multiculturalism means for education. There have been various scholars over the years who have produced work on Multiculturalism and how this can lead to the support within the institute of education among others.

A report by Parekh noted that to promote equality and recognise diversity all institutions should:

- Ensure that UK citizens of all origins have equal opportunity to obtain employment and advancement
- Promote policies, programmes and practices that enhance the ability of individuals and communities of all origins to contribute to the UK's continuing evolution.
- Collect statistical data in order to enable the development of policies, programmes and practices that are sensitive and responsive to the Multicultural reality of the United Kingdom.
- Make use, as appropriate, of the language skills and cultural understanding of people of all origins and community backgrounds (Parekh, 2002, p.277)

Relating these points to this research in education, show how;

- It is important that all students achieve success at school and are prepared for the future and the world of work.
- Multicultural policies that include Equal Opportunity written with contributions from all the stake holders in the school is crucial. These polices are translated into programmes and practices to be used in school, that improve the recognition and respect for diversity regarding ethnicity, race, language, gender, ability, religion and culture. The Culture Box as a pedagogy, was intended to support Multicultural practices in schools.
- Statistics are important to highlight strengths, weaknesses and planning for improvements in education. Such as reported figures on exclusions, (Section 2.4.2) suspensions, truancy, pupil achievement, racist incidents and numbers of pupils speaking English as an Additional Language. In addition, recording the numbers regarding staff and pupil ethnicities to ensure adequate role models for pupils, appropriate teaching methods, and suitable staff training to ensure all teachers have had some form of race equality training and curriculum support.
- Implementing a Culture Box project or similar projects in the school curriculum and throughout the school year promotes cultural understanding.

Whilst writing in support of Multiculturalism, it is also important to examine the criticisms directed at it, in order to look at its possible weaknesses, to see if the strengths and reasons for choosing Multiculturalism are justified.

2.2.4 Criticism of Multiculturalism

Warmington (2012) among others has criticised Multiculturalism for concentrating on the differences between the cultures which they believe has led to Global Majority people preserving their culture more easily due to living in separate areas from the dominant host culture and causing a lack of integration. They accuse Multiculturalism's main focus on culture as not dealing efficiently with institutional racism and other types of discrimination. Allocated funding and separate provision for Global Majority organisations and so on, has led to some poorer white communities feeling left out, resentful and vying for resources (Warmington, 2012, p.49).

This section is summarized through a discussion on how Multiculturalism arose within the setting of the UK and defined the concept of Multiculturalism as a philosophy that recognizes, values and respects cultures that are different and similar. It recognises the importance of assessing and responding to the needs and strengths of each culture within

the educational setting. This will enable students to experience an equitable curriculum and education, to facilitate them responding successfully to social and economic issues, social responsibility, citizenship and shared values. It was important to look at criticism of Multiculturalism and also respond to the criticisms of Multicultural Education later in the chapter (Section 2.8.2.). There have been a range of systems of thought that have developed from Multiculturalism to propose alternative perspectives, which will be discussed in the next section.

2.3 Alternative Perspectives

The previous section looked at what is Multiculturalism and the following sections will critically engage with some of the more recent developments in Multicultural thinking that have had an impact on this research. It begins with Critical Multiculturalism as it connects culture to the structures of power, followed by Cosmopolitanism in which we are encouraged to take more responsibility within the global community and Interculturalism's local level of dialogue and interaction across cultures.

2.3.1 Critical Multiculturalism.

Critical Multiculturalism is influenced by the work of Freire and Giroux, as its pedagogy looked at the structural inequality in education and society with the aim of sharing power more equally between the diverse cultures in society. Critical Multiculturalism links to the different strands across critical theory such as critical race theory, critical pedagogy and antiracism with reference to the unequal power relations in education. Critical theorist such as Marx and Freud insist that philosophy aims to understand and challenge the social structures that oppress people. To do this Critical Multiculturalism challenges racism, sexism, classism and other aspects of discrimination for the purpose of improving educational outcomes for all pupils.

What does Critical Multiculturalism mean for Education?

Critical Multiculturalism emphasises the ability to enable teachers and pupils to make changes in society. Theriault (2012) claimed Critical Multiculturalism aimed to facilitate pupils 'to succeed academically, learn about diverse cultures and develop critical thinking practices to question inequalities' (p.24). Kendall (2017) investigated Critical Multiculturalism in the Early Years setting, where teachers worked collaboratively, with families to ensure that power is shared and not imposed. Rather than the teacher imparting all the knowledge, parents have access and are part of the educational space in which they bring their knowledge and skills into the classroom. The power of sharing connects to this research, as a teacher working with parents and children, who share their family history and culture as a means to support the children's all-inclusive development and the learning environment. It provides the possibility for teachers to also help transform what is classed as knowledge in the school curriculum. This regard for the recognition and acknowledgment of the children's culture and family increases the child's ability to belong as well as develop a positive self-image and identity. It encourages parents to contribute to the education of the children at school. Likewise, my research attempts to encourage and allow parents to share and tell their life stories at school. Parents sharing their stories and culture ensures that the "dominant culture" (Kendall, 2017, p.34) does not enforce its notion of what another culture is. In educational research, it is also important to critically evaluate if there are any weaknesses of Critical Multiculturalism in order to identify possible gaps in its theory that could impact the practice in the classroom.

Criticism of Critical Multiculturalism

The Chicago Cultural Studies Group (1992) noted weaknesses in the claims of Critical Multiculturalism regarding the effectiveness of its theory, and viewing it as having

> a false voluntarism about political engagement … a tendency to limit grounds of critique to a standard brace of minoritized identities (for example, race, class, and gender); and a forgetfulness about how its terms circulate in "Third-World" contexts, which are often expected to

provide raw material for integration in Western visions of multicultural pluralism. (p.532)

However Critical Multiculturalism does question and attempts to point out the power structures in politics, education and society that produce inequality in these areas. Critical Multiculturalism aims to change the narrative and ensure that the voice of the marginalized are heard, which is why it relates to this research where the voice of the children, the parents and community are able to be heard through the Culture Box Project.

The Chicago Cultural Studies Group also admit there are 'limits to what a classroom can do' (ibid, p.547) particularly with attempting to develop critical thinking in the classroom and transposing it to other contexts of society. May (1999) also conceded the difficulty that critical theory has had relating to the practice of Multiculturalism in the classroom and making it workable for the policy and practice in schools.

After all, it is one thing to proclaim that the world needs to be changed, it is quite another to provide concrete ways by which we might begin the process. (p.5)

Using Critical Multiculturalism in this research aims to change the power and domination in the classroom by the power being transferred from the teacher to the children, to enable them to provide the information for the curriculum through their narratives and develop critical thinking and questioning (See section,10.2).

In conclusion the Critical Multiculturalist cannot fully make amends for all the faults in society but there is the desire to put in place policies and practices that will enable racism and other forms of oppression whether social, cultural, or political that particularly affect the poor and disadvantaged will be reduced and lead to social justice. One of the criticisms of Critical Multiculturalism is concerned with its effectiveness in making changes in the wider world, and therefore leads to a discussion about alternative perspectives such as the philosophy of Cosmopolitanism in which we are encouraged to take more responsibility within the global community and Interculturalism's local level of dialogue and interaction across cultures.

2.3.2 Cosmopolitanism

Cosmopolitanism in its present form developed after Multiculturalism as some theorists such as Waldron (1992), believed that Multiculturalism and its promotion of group-based identities encouraged an insular outlook. Whereas Cosmopolitanism originating from 'Cosmos' meaning the world and 'polis' meaning state or city promotes the idea of world citizenship to ensure global equality and human rights. Rather than just our 'local geographical, religious, ethinic or cultural group' (Gahir, 2016, p.46). Therefore, there is a global responsibiity, that comes from individual morals and a sense of fairness that can have a political, economic and social impact. Waldron critiqued Multiculturalism stating it creates an environment that encourages isolation and lessens,

> our sense of relation with the outside world, no honest account of our
> being will be complete without an account of our dependence on
> larger social and political structures that goes far beyond the
> particular community with which we pretend to identify ourselves.
> (Waldron,1992, p.780)

In a similar vein, Fine's (2007) work on Cosmopolitanism also noted that all individuals belong collectively under the one heading of 'human beings' although 'all forms of difference are recognised and respected' (Preface x). In this research, one of the aims of the Culture Box project was to support the children's sense of identity and enable them to learn more about the diverse cultures of each other, to highlight the similarities and differences and support implementing a Multicultural Curriculum. It argues that the cultures within Multiculturalism are fluid as also noted previously by Hall (1990) (Section 2.2.2) are not 'eternally fixed' and isolated as they continue to evolve and mix with other cultures rather than be isolated. Increased travel and immigration from different countries show that we have a world-wide view of Multiculturalism. During this research the interviews with the parents aimed to reveal their stories of migration and culture as well as their integration into the culture they were invited to.

Camhy et al. (2014) work on Cosmopolitanism also recognises the fluidity of identities.

Cosmopolitanism as trans-nationality with an emphasis on mixed identities (diaspora, hybridity). This emphasizes new modes of global culture and transnational processes (for instance played out in global patterns of consumption and lifestyles). (2014, p.3)

John Thompson's (2003) article about 'Multiculturalism vs. Cosmopolitanism' states that:

Multiculturalism is based on preserving inherent differences while Cosmopolitanism is based on bridging them [and that Cosmopolitanism] implies worldliness or a readiness to accept different influences. There is the automatic and inherent concession to tolerance, whereas Multiculturalism automatically conceded division (p.1).

It can be argued, however, that Multiculturalism also bridges differences, values diversity, equality and justice and accepts different influences as well as preserving the differences and recognising the similarities that exist within cultures. This reflects Appiah's (1998) additional perspective in describing Cosmopolitanism, which emphasises its allegiance and responsibility to culture but openness to diverse cultures and forms of diversity. Appiah's Cosmopolitanism also encompasses Multiculturalism as he agrees,

Multiculturalism is so necessary. It is the only way to reduce the misunderstandings across sub-cultures, the only way to build bridges of loyalty across the ethnicities that have so often divided us." (Appiah,1998, p.118).

This thought continues in Appiah's later work on Cosmopolitanism (2007) through education, where he comments,

I am urging that we should learn about people in other places, take an interest in their civilizations, their arguments, their errors, their achievements, not because that will bring us to agreement, but because it will help us get used to one another. (Appiah, 2007, p.78)

Appiah's claim that Cosmopolitanism helps us to learn from each other, links to this research using the Culture Box; because although the children are part of the single community of the

school, the Culture Box aims to show them learning from each other and revealing we are indeed citizens of the world who reside in the UK.

What does Cosmopolitanism mean for education?

Cosmopolitanism supports the global cooperation and interaction across national and ethnic parameters, when incorporated in schools enables students to engage in issues of human rights amongst others across the world and links to Interculturalism's emphasis on communication and dialogue across cultures. Cosmopolitanism encourages students to be aware of the social and cultural intricacies that form our ideas and values of right and wrong, fairness and unfairness in society to promote social justice. As a philosophy and practice it can be incorporated into the curriculum due to it encouraging students to be reflective, work with other cultures to gain and share knowledge, as well as develop critical thinking skills to care about the world. As Appiah claims it enables students to recognize,

> the value not just of human life but of particular human lives, which means taking an interest in the practices and beliefs that lend them significance. People are different, the cosmopolitans know, and there is much to learn from the differences." (Appiah, 2007, xiii)

Cosmopolitans claims their activities enable children to reconstruct society as a new form of cosmopolitan community in which those at risk of exclusion belong as full members, and through which all children can "reconstruct their identities through a transaction between self, other and world based on a reflective loyalty to the known and openness to the new" (Cahmy et al., 2014, p.3).

Criticisms of Cosmopolitanism

Durkheim's (1992) version of Cosmopolitanism states,

> societies can have their pride, not in being the greatest or the wealthiest, but in being the most just, the best organised and in possessing the best moral constitution (p.75).

However, Cosmopolitanism's notion of 'most just, best organised and best moral constitution' depends on what each culture considers and measures 'most just and best.' This view can promote societies seeing themselves as superior to others.

It is difficult to find specific literature that explains what is the transformative aspect of Cosmopolitanism and how it can help in the human rights of other countries? However an example could be where people are prepared to support those the oppressed in other countries, who are not represented in their government, such as the campaigners in Britain and other countries demonstrating in the past against aparteid in South Africa and governments imposing sanctions. In contrast it can be questioned, where is the fairness in the way people from European countries have been more openly accepted, such as the Ukrainian refugees compared to Syrian, Iraqi, Afghani and some African refugees. Refugees are refugees and should be treated equally. War anywhere should be condemned equally. It shows how countries can accept a form of Cosmopolitanism yet exercise their human rights and power selectively, rather than globally. This may be due to accepting those more readily, whose culture is closer to the receiving countries, yet are more 'hostile to difference and diversity' (Gahir,2016, p.49). Being concerned with the state of the world can seem elusive, when there are huge problems to overcome locally particularly as Cosmopolitanism does not emphasise diversity in the everyday experiences of everyday people. If it is based on equality, Cosmpolitanism must look at politics and economics in more detail to examine the unfair distribution of wealth around the world.

Cahmy et al. (2014) describes new developments in Cosmopolitanism as Critical Cosmopolitanism which claims that it focuses on the transformation of 'self' through the interaction of others, (p.2) which links to the following philosophy of Interculturalism as well as Multiculturalism and therefore does not offer a great deal different. Particularly when Multiculturalism, is also linked to approaches which emphasise the promotion of pride in different cultures, abolishing prejudice, social and educational injustice although their emphasis may be different.

2.3.3 Interculturalism

What is Interculturalism?

Intricately linked to Multiculturalism is the approach of Interculturalism that similarly encourages research into our own history and provides the opportunity to learn from other cultural heritages. (Meer and Modood (2011). Central to Interculturalism is prioritising the contribution that dialogue has to play when discussing culture and its ability to support social cohesion. Wood, et al. (2006) includes the definition of interculturalism as an approach which,

> aims to facilitate dialogue, exchange and reciprocal understanding
> between people of different backgrounds. (Wood, et al., 2006, p.9)

Therefore, these discussions also allow for more opportunities to identify shared values amongst the different cultures. Interculturalism recognises that people have much more in common than they realise and therefore they can work together to aim to make the changes in society that they desire. Warmington (2012) claims that Interculturalism 'rejects the idea that individuals can be completely 'representative' of a particular cultural community.' (p.75) and therefore recognises that some individuals have the freedom to come out of the boundaries of their culture. It, therefore, affirms the fluidity of cultures and encourages people to critically examine their own culture as well as others to see where possible barriers to good school outcomes, poor access to facilities and so on might arise due to cultural misunderstandings. Some conflict can be beneficial, particularly if it is constructive, with discussions that allow people to be outspoken and encourage changes in certain cultural practices if needed.

What does Interculturalism mean for Education?

Gundara (2000) stresses the importance of Intercultural education that enables all students to not feel excluded and alienated but an accepted part of the school and society in general. Interculturalism's emphasis on dialogue and communication to deal with racism and

understand diversity in school, acknowledges the process of working with different school stakeholders and agencies to enhance support and achieve positive pupil outcomes socially as well as academically. These stakeholders include students, all school staff, parents, mentors, community members and race equality trainers. In education it is vital for teachers to avoid stereotyping cultures and recognise that students may have a range of identities depending on family circumstances, experiences and contacts. Gundara states,

> Children develop multi-dimensional identities as they become involved in families, peer groups, schools and other socialising activities or organisations. (Gundara, 2000, p.65)

Parental and community involvement in school is crucial to avoid the stereotypes and ensure the accurate portrayal of cultures within the school curriculum and ensure a reduction in racist incidents. This links to research question 2, to see how parents and the community can contribute to the children's learning within a Multicultural Curriculum, that is not only concerned with ethnicity but also identity connected to religion, our family background, ability, disability, language, gender, sexual orientation, class and others.

According to Gundara, Interculturalism aims for

- An inclusive school policy to encourage positive learning where all are valued.
- A curriculum that respects diversity.
- A curriculum that encourages intercultural dialogue, questions and criticism.
- The inclusion of issues of diversity in society and migration that 'can help students enlarge their understanding of the complexity of the underlying society and enable them to re-interpret history and make connections.' (p.71)
- Developing an understanding of similarities in society.
- Re-appraising knowledge that is relevant for all children; as students' refusal to learn and exhibit disruptive behaviour may partly be due to the use of an inappropriate curriculum. (Gundara, 2000, pp.64-72)

Mckeiver (2013) notes the positives of using Interculturalism in education,

> Students and staff who engage in intercultural interactions tend to experience gains in communication skills, the ability to empathize and openness to new ideas … consistent intercultural interactions also increased individuals' likelihood to challenge personal beliefs and embrace new perspectives (para. 2)

The qualities and aims of Interculturalism, which use dialogue, communication, an inclusive curriculum and policies which recognise diverse cultures and identities are also characteristics that are encompassed within Multiculturalism.

Although there are many positive aspects for supporting Interculturalism there are also however, criticisms directed towards it that will be discussed next.

Criticisms of Interculturalism

Communication and dialogue are major components of Interculturalism, but what happens during the process when miscommunication occurs? This can result in Global Majority students feeling anxious about trying to conform to the social norms of the host country, particularly if they feel the differences are incompatible and create intercultural conflicts and social alienation. There is not enough emphasis on the role of inequality and how this can negatively impact on social cohesion. Warmington (2012) claims that Interculturalism's 'focus on interaction from people from 'different' backgrounds – reinforces idea of difference' (p.49). It is important that in recognising the shared values of other cultures, they should not be seen purely from the perspective of what are considered British values. Cantle (2001) thought that defenders of Multiculturalism, such as Meer and Modood (2011), believed that Interculturalism simply "mimics" Multiculturalism, since the features of Interculturalism, such as collaboration, discourse, community cohesion and national citizenship, are also features of Multiculturalism. Meer and Modood (2011) also argue that,

> Multiculturalism presently surpasses interculturalism as a political
> orientation that is able to … speak to a variety of concerns emanating
> from complex identities and matters of equality and diversity in a
> more persuasive manner. [interculturalism] … cannot, intellectually at
> least, eclipse multiculturalism. (p.192)

In conclusion Interculturalism's strong link to this research is the way it encourages people from diverse cultural backgrounds to communicate, challenge and acquire knowledge of the similarities as well as the differences between the cultures. The Culture Box Project aimed to keep pupils interested, focused and interacted with each other, their parents, as

well as their teachers which are also positive aspects of Interculturalism. Interculturalism seems to work within the more extensive realm of Multiculturalism, and unless Interculturalism provides more specific differences to Multiculturalism then the latter perspective will be used in this research. In Multiculturalism's attempt to address racism it is important to have dialogue about the different types of racism, what racism means and how to fight against racism in education for a better future.

2.4 Alternative approaches to address racism in education.

Racism and Antiracism conversations are an integral part of Multiculturalism and therefore, this section begins by defining racism before a more in-depth description of systemic racism. This is followed by other approaches related to race and education such as Critical Race Theory and Antiracism.

2.4.1 Racism

Racism is based on the belief that one group of people are superior to another resulting in discrimination, prejudice or even violence towards another group because they are a different race, ethnicity or culture. Racism due to colour, resulted in the death of Stephen Lawrence as he waited at a bus stop and was murdered in an attack that was racially motivated. Parekh explains there is also racism due to culture,

> Academic theory distinguishes between biological racism which typically uses skin colour as a marker of difference … and cultural racism, which focuses primarily on supposed differences of culture. (Parekh, 2000, p.60)

Racism due to the differences in culture relate to beliefs and customs, including language of a culture that one group believes are superior to another culture. An example can be seen in the *anti-Muslim racism* that was prevalent particularly after the 9/11 terrorist attack in the US and other such incidents in other countries.

As well as racism due to religion and colour, there is also *colour blindness* where there is a rejection of race difference and therefore the refusal to address discrimination and any positive attempts to reduce racism. A statement some teachers have articulated is that 'there is no difference between the children, children are children.' However, the Culture Box project aimed to show the positive differences in the children's culture as well as the similarities that children can bring to school. Dovidio and Gaertner (2004), describe *aversive racism* as the more covert attitudes expressed towards race. These attitudes can be seen through avoiding people from a different race, or unconscious racism that comes from childhood practices resulting in stereotypical views, even though they may deny they are racist and 'if left unaddressed, aversive racism provides the seed for bias to emerge when conditions allow or encourage a more open expression of discrimination' (p.40).

The racism of individuals or groups moved towards racism within the systems of our institutions resulting in systemic racism which is discussed next.

2.4.2 Systemic Racism

Macpherson (1999) led an inquiry into the racially motivated death of Stephen Lawrence and defined racism as,

> Conduct or words or practices which disadvantage or advantage
> people because of their colour, culture or ethnic origin. (Macpherson
> (1999, para.4)

The more subtle form of racism, is described as 'institutional racism' or 'systemic racism.' Inspector Paul Wilson the MPS Black Police Association who provided evidence for the Macpherson report and noted,

> The term institutional racism should be understood to refer to the way
> the institution or the organisation may systematically or repeatedly
> treat or tend to treat, people differently because of their race.
> (Macpherson, 1999, Para.6.28)

Systemic racism therefore maintains discrimination and deprivation within the police force and most institutions of society, including education.

Joseph-Salisbury's 2020 report focuses on research in secondary schools in Greater Manchester. It provides a picture of the systemic racism that still exists in most schools in the UK today through its staff, school policies and the curriculum. The report claims that schools have proportionally, a high ratio of teachers who are white and therefore there is the need to encourage and employ more Black, Asian and global majority teachers as role models, as well as tackling racism in the procedures of recruitment and hiring.

The summary of the teacher workforce figures for 2019 substantiate the high proportion of white teachers compared to other ethnic groups.

Table 1. Teacher Workforce Figures 2019. Gov.UK Ethnicity Facts and Figures

Ethnicity	Number of teachers
White	420,500
Asian	20,800
Black	10,500
Mixed	6,500
Chinese	800
Any other	2,800
Unknown	38,800

DFE (2021)

Many of the teachers interviewed acknowledged their training did not prepare them to teach an Antiracist Education. This emphasised the importance for teacher education institutions to include and promote antiracism through antiracism training, promoting a Multicultural curriculum and in continued training in school.

Good training will enable teachers to be racially literate i.e., able to talk astutely, using the appropriate vocabulary about race and racism, to recognise discrimination and make a difference. The training provides a clear understanding of 'racism as structural and

institutional, as well as interpersonal,' and the ability to discuss and recognise white privilege (Joseph-Salisbury, 2020, p.20). Likewise, the National Curriculum in many schools needs to be more diverse and Multicultural reflecting the UK's colonial past, its connections and impact. It should also include relevant cultural omissions and have antiracism embedded and at the heart of the curriculum (ibid, p.2). Similarly appropriate resources must be provided, such as textbooks and pictures among other things, which reflect positive images of people and practices from different races. School policies contain elements of systemic racism when students are penalised due to cultural practices such as hairstyles or clothing. In London, Ruby Williams was repeatedly sent home from school, due to her Afro hairstyle. Her case was eventually settled out of court in 2020, with an award of £8,500. This emphasises the need for schools to look at the various strategies to reduce exclusions generally and particularly where black students are more at risk due to systemic racism.

Coard, (1971) worked in London secondary schools and youth clubs for what was then termed the 'Educationally Subnormal (ESN),' he noticed that large numbers of black students were being suspended, excluded, or placed in "special units" or low ability streams. He attributed this to racist policies, racist curricula, problems of low self-esteem and low teacher expectations and so on (pp.27-33).

Chris Searle (2001) had also worked in various secondary schools in England, Canada, Grenada and Mozambique. When he worked in London, he also revealed there were frequent exclusions due to,

> prevailing attitudes towards race, class, gender, language, history, religion, culture and the essential features of the communities to which they belong. (Searle, 2001, p.11)

Racism is one of the factors involved in exclusions as 20% of the students in a case study of exclusions by Richardson and Wood (1999) and Bourne et al. (1994) students stated they had experienced racism from a teacher (ibid, p.13).

Summarised data from 2019/20, shows the four highest permanent exclusions and suspensions compared to white British pupils in England out of eighteen ethnicities.

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Table 2.   Table showing rates of exclusion and suspension, by ethnicity.

Ethnicity	Suspension (rate)	Permanent Exclusion (rate)
Gypsy/Roma	15.28	0.23
White and Black Caribbean	7.6	0.15
Traveller/Irish heritage	10.12	0.14
Black Caribbean	7.03	0.14
White British	4.26	0.07

(DFE. 2021, p.11-12)

Searle attributes the exclusions pointing primarily to race and class.

> The exclusion connects fundamentally with issues of race and racism
> across British schools is evident; but also, continuously intersects
> with basic issues of class. (ibid, p.13)

The DFE Timpson (2019) review of school exclusions also states,

> children from other ethnic groups are more likely to experience
> exclusion in particular black Caribbean and mixed white and black
> Caribbean (pp.9-10)

UK government data also continued to show that boys have higher permanent exclusions

and suspensions than girls with 3,900 (0.09) exclusion contrasting with 1,200 (0.02) for girls.

In addition, exclusion rates are higher for pupils with Special Education Needs (SEN).

Table 3.   Suspension and Permanent Exclusion Rates for Pupils with SEN

	Suspension rate	Permanent Exclusion rate
With Education, Health Care Plan (EHCP)	11.70	0.10
With No EHCP (SEN support)	10.98	0.20
Without SEN	2.43	0.04

DFE (2021, p.10)

This chart shows that pupils with SEN are not getting the support they need to participate equally and successfully at school.

What does Systemic Racism mean for education?

Searle notes that 'the failure to provide an educational structure which is sufficiently motivating and responsive to the needs of all children,' (ibid, p.3) contributes towards the rates of exclusions in schools. Therefore, a review of all policies, resources and teacher training, is needed to make sure that systemic racism is eliminated. Banks' (2007) work emphasises one of the goals of Multicultural Education is to examine the school culture and system to ensure that racial, class, disability and gender equality is endorsed. In 2020, Banks wrote it was important to,

> enable educators to acquire the knowledge, attitudes, and skills needed **to know, to care, and to act** to reduce institutional and structural racism … to create a just society. (Banks, 2020, para1)

To deal with systemic racism schools need to make students aware of racism and how it affects individuals and the various groups in the community. Teachers can identify and use good practice to ensure racism is reduced and counteracted within school and the community.

In conclusion I have tried to explain how systemic/institutional racism results in the lack of job opportunities for staff and underachievement for students from Global Majority backgrounds present in various institutions, particularly in education. Antiracist training can play an important role by ensuring teachers are adequately trained for teaching, to counteract systemic racism and promote equality. Educators can develop and support school policies that provide clear strategies to reduce and avoid pupil exclusions and support SEN pupils effectively. To promote a Multicultural Curriculum that discusses social justice and enables students from a range of cultures to tell their stories, allow them to get to know each other and acknowledge the contribution each brings to the common history they share.

Within Multiculturalism, the key principles of equality and antidiscrimination leads us to other approaches related to race such as Critical Race Theory and Antiracism.

2.5 Other Approaches

2.5.1 Critical Race Theory

The theory of Systemic Racism is Critical Race Theory (CRT). The main principle of CRT is to direct efforts towards illuminating racial inequalities in all areas of society such as through our laws, politics, housing, health, incarceration, economy and culture. This research supports Multicultural Education which includes a transformative approach to education and society that counters policies and practices that are discriminatory. This links Multicultural Education to CRT's action for social change and helping educators to have an understanding of the tenets that are outlined below.

The tenets of CRT begin firstly, with acknowledging that race is a social construct rather than a biological one that marks how individuals or groups experience physical and social discrimination in several ways and this can change over time. Hartlep (2009) refers to the Dred Scott v Sandford 1857 case, where it was ruled that 'negroes' Americans of African descent whether free or enslaved were not allowed to be citizens. US Congress in 1935, passed laws that denied 'non-whites' rights such as social security and other Acts or programs. These laws excluded non-white people gaining "higher paying jobs and union benefits such as medical care, job security and pensions" (Hartlep 2009. p.9) as well as including systems put in place to deny low-cost loans to non-whites. In the 1960s the legal racial classification in some US states of the one-drop rule, meant that even if a person had one drop of blood belonging to an African ancestor they would be classed as 'black'. Roediger (2018), a scholar on racial identity comments that in the early 20th century, some European immigrant groups including Italians, Irish and Jewish were classed as non-white in the US.

> Italian and Jews were far from alone in being conflated with
> "Orientals." So too were the slowest to become white of the 'old'
> immigrants, the Irish. (Roediger, 2018. p.51)

These examples show how race as a social construct, was used to keep immigrant groups oppressed, exploited and in a lower position until they were deemed more acceptable. Banks (2007), like CRT also acknowledges that race and other categories are socially constructed.

> The criteria for whether an individual belongs to one of these
> categories [race, religion, class, gender or exceptionality] are
> determined by human beings and consequently socially constructed.
> (Banks, 2007, p.17)

Secondly, that racism is the normal experience of life for many people of colour, who continue to suffer prejudice in their daily life in jobs, housing, school and accusations of crime, as shown in the Culture Box narratives of my parents as well as my own experiences.

Thirdly, is the idea of colour-blindness that denies racism exists (Section 2.4.1) so it does not need tackling, particularly in the USA, considering the American people elected Barack Obama (a black man) as their president.

Fourthly, is CRT's idea of interest convergence, where the dominant white group allowed aspects of racial justice to progress, if it mainly benefited their interest or a combination /convergence of white and non-white interest. In the UK it was in Britain's interest to invite people from the Commonwealth countries like my parents to help support and build the British economy. Yet in 2012, The Hostile Environment policy of the UK Conservative Party, led to the Windrush scandal, which showed that hundreds of people who came from the Caribbean as children on their parents' passports and others who did not have the requested documents, were classified as being in the country illegally. (Section 5.2). They were therefore unable to work, get benefits or even faced being detained or deported. Similar interests of convergence have led to detrimental situations for people of colour.

Fifthly, that racism is perpetuated in most areas of society through the systemic racism within institutions, their rules, laws and cultural norms, where politics and the economy are white controlled. Systems within institutions such as housing and schools and their policies can perpetuate inequality. For example, although in the US segregation was abolished in schools, white flight occurred, which therefore left areas and schools which became inhabited by mainly people of colour.

2.5.2 How CRT makes visible racism in the education system?

Gillborn's (2018) article introducing Critical Race Theory argues that most racism exists under the guise of normality, and the covert forms of racism that people of colour confront every day in work, education and society, rather than blatant direct forms of extreme racism. In education this kind of covert racism can be seen in the Eurocentric curriculum and the lack of representation of Black, Asian and Minority Ethnic, (BAME) members of staff in schools and Higher Education. The *BME Attainment Gap Report* (Phillips, et.al. 2017) presents an account of its findings from a university. Many of the Black and Minority Ethnic (BME) students surveyed believed that the curriculum was not diverse enough, which in turn led to their demotivation. A student commented, "I feel like minority ethnic groups are less likely to engage, they are taught about things that do not relate to their history or consider their individual knowledges" (p.24). Most students believed that the representation of BME academic and administrative staff was "extremely or relatively bad" (ibid. p.25). In addition to this, was the lack of BME local students attending the university, which left some BME students reporting feelings of isolation and being uncomfortable to talk about race and identity.

According to Crenshaw et al. (1995) Critical Race Theory has two main interests,

> The first is to understand how a regime of white supremacy and its subordination of people of colour have been created and maintained … The second is a desire not merely to understand the vexed bond between law and racial power but to change it. (Crenshaw, et al., 1995, p.xiii)

Change what? "To dismantle social injustice" by recognising and gaining knowledge about people of colour and "work towards the end of eliminating racial oppression as part of the broader goal of ending all forms of oppression" (Gillborn, 2018, p.4), including but not limited to such issues as race, gender, class, language, religion and disability.

The interests of Critical Race Theory (CRT) are about understanding the systemic racism in society, which is inherent in the institutions of our schools and universities. Similarly, Banks' (2007) work on Multicultural Education looks at examining the school structure and systems to ensure that racial, class, exceptionality and gender equity is endorsed, (p.22).

CRT includes Intersectionality as a tenet which concludes that individuals are not assigned to just one group. Rather we can be members of various groups. Gender, sexuality and disability are other groups that face oppression. Crenshaw (1989) discusses intersectionality,

> Black community's needs must include an analysis of sexism and patriarchy. Similarly, feminism must include an analysis of race if it hopes to express the aspirations of non-white women. (Crenshaw, 1989, p.166)

Banks reiterates CRT's views on intersectionality,

> When using our knowledge of groups to understand student behaviour; we should also consider the ways in which such variables as class, race and gender interact and intersect to influence student behaviour. (Banks and McGee Banks, 2007, p.15)

CRT does challenge teachers to examine racism in robust detail and how it affects their own views, assumptions, stereotypes and privileges. Dolby (2000) also adds,

> Within a school setting, it seems imperative that we ask questions about what race is and how it circulates, reproduces and changes in that environment. (Dolby, 2000, p.908).

Ladson-Billings and Tate (1995) emphasise that CRT helps to solve the problem of racism in school as it provides an understanding of social and educational inequality. (p.60). To solve racism, you must understand it and know how it works to make changes.

Another CRT tenet includes understanding how racial stereotyping is attributed, where we see in the media black people often overrepresented as criminals, gangsters or pimps. As well as the under representation of positive images in adverts, films, books in school and the curriculum.

CRT also recognises the research methods used within this research, such as engaging with and eliciting "the experiential knowledge of people of colour and in particular, exploring the power of the voice through the use of autobiography and counter-story telling methods" (Gillborn, 2018, p.6). This enabled the parents interviewed to express their experiences of racism in the UK and the unjust structures that did not allow them with the job opportunities they were capable of achieving. Listening to the voices of those who experience racism and various types of oppression; can provide students with an understanding and insight into our structural systems. Students can therefore make changes for the future to combat racism. As CRT shows what society is like, even if there are facts that make one feel self-conscious, it helps to examine and improve the equity in the structures of power and helps students to acknowledge the past to create a better future.

2.5.3 Criticism of CRT

CRT has been seen by some right-wing scholars, commentators and politicians as being divisive. They are afraid that bringing up past racial issues like slavery and stolen lands may cause racial tensions and view CRT as encouraging a rejection of country and history. They certainly believe that the history curriculum does not need changing, let alone policies and the law. Certain critics of CRT do not want to recognise that racism exists within the educational system and are not even willing to discuss it. In America there have been states aggressively against CRT. The state of Iowa in the USA in March 2021 passed a bill to stop discussions on race in schools and in Idaho the Republicans prohibited teachers

promoting social justice by threatening to withhold teachers' salaries (Schwartz, 2021, para.7-8). Some critics do not want to examine and criticise the power they presently own which they gained through systemic racism. Providing equity in the form of providing more for those who are disadvantaged, such as affirmative action was opposed as it was seen as prioritising and favouring one group over the other. The Parents Defending Education National Poll (2021) produced 800 voters who found that,

- 74% said they opposed teaching students that white people are inherently privileged and black and other people of colour are inherently oppressed. Only 6% of respondents favoured schools assigning white students the status of "privileged" and non-white students the status of "oppressed" – versus 88% opposed, including 78% strongly opposed.
- 69% opposed schools teaching that America was founded on racism and is structurally racist. (point. 2-3)

In September 2020 even President Trump directed Federal Agents to cease diversity training related to Critical Race Theory. All these criticisms do not seem to consider that CRT helps us to understand the impact and legacy of racism, even if these facts may cause some hurt or in most cases empathy. We must examine our past accurately, including our own narratives, for us to learn from the past to inform our present. The Culture Box Project provides the opportunity for schools through parents, children, staff and community to have the conversations that link our common and past history and think more critically about the issues that arise.

In conclusion it is important for teachers to have an understanding of CRT as they are instrumental in examining the educational practices, that can make the curriculum more accurately reflect an inclusive history of a country, its people and its impact on others, whether they are hard facts to critically discuss such as racism and the way it has been interwoven into our institutions.

CRT can also help to provide a clearer understanding of history and other subjects in the curriculum to show how a more equitable future can be built. We can learn from our past mistakes and be clear that the experiences and struggles of all in society matter and

therefore encourages building self-esteem and the skills in order to find ways to dismantle the systems that encourage racism. CRT is also one theory of racism behind Antiracism and Antiracist Education.

2.6 Antiracism

In the 1960s, Antiracist supporters believed that Multiculturalism was introduced in a cursory manner, which was used to keep minorities contained and silenced rather than being a movement in opposition to the systemic and structural racism that exists in Britain. It was therefore important to acknowledge racism before it can be opposed. Reiterating 'The *Macpherson Report* (1999) into the death of Steven Lawrence states that,

> Racism in general terms consists of conduct or words or practices
> which advantage or disadvantage people because of their colour,
> culture or ethnic origin. In its more subtle form, it is as damaging as in
> its overt form. (Section 6.4)

Therefore, Antiracism in Britain can be seen as having an understanding of what racism means and providing direction on how to oppose racism through social justice and equality practices.

The 1970s and early 1980s saw Labour Party councils such as Inner London Education Authority (ILEA), fund a range of antiracist initiatives particularly as a response to some inner-city disturbances. Troyna and Williams,(1986) commented on the 1981 Scarman Report, which showed that more government sponsored reports were being published that revealed that 'racism plays a part in influencing and circumscribing the life chances of black citizens.' (p.64). The Antiracism agenda was therefore prominent in left wing politics and within other local authority areas such as Manchester and Sheffield as well as the trade unions.

Institutional/Systemic racism (Section 2.4.2.) was highlighted as it links to status and political power and perpetuates a more indirect form of racism. Macpherson's (1999) definition of institutional racism maintains it is,

the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness, and racist stereotyping which disadvantage minority ethnic people. (para.6.34)

Antiracism was therefore a position that acknowledged and opposed racism politically, as well as actively fighting against Institutional/Systemic racism in order to make structural changes in institutions such as education and work towards a society that provides equal opportunities for all. In the 1970s, aspects of Marxism permeated the Antiracist movement in the UK as some educational theorists linked the struggle of dealing with racism to the struggle of the working class, particularly concerning how wealth was produced and shared. Bourgeault (1988) claimed that racism comes out of and is needed for capitalism. This claim highlights how the parents in this research were encouraged to come to England in order to provide cheap labour to allow Britain to gain capital to recover after World War II. Some employers were able to use the cheaper and mainly immigrant population rather than the local white labour force. This in turn led to the antagonism of some white working class members towards the new immigrant arrivals. Capitalism was therefore percieved as keen to maintain the division between local white and the non-white immigrants and preserve racism. Mansfield and Kehoe (1994) noted that

Accordingly, Marxist educational theorists have concluded that the purpose of the educational system as an integral component of capitalist societies is not to achieve equality, but quite the reverse: to reinforce inequality. (p.420)

It was the aim of Antiracist educators to reform inequality in education through the political sphere to reform the systems in education that perpetuate racism.

2.6.1 What does Antiracism mean for education?

In education, some teachers and unions made great strides to implement changes to school policy and practice, in an attempt to eradicate racism. All London Teachers Against Racism

and Fascism (ALTARF) had organised workshops, published work on Antiracism and affirmed that

> Anti-racist teaching which stops at the classroom door cannot truly be described as antiracist. We must challenge inside and outside the school, the racism, sexism and class structures which divide us. (ALTARF, 1984, p.2 cited in ibid, p.67)

Since teaching and education is not limited to the classroom, it was therefore important in this research to include the contributions of parents and other community members. Carr and Lund (2008) describe Antiracist education as addressing the,

> systemic barriers that cultivate and sustain racism, particularly within educational settings. Similarly, at the theoretical level antiracist education seeks to support social justice and equity by understanding and dealing with the complexity of identity and the intersection of diverse forms of difference and marginalization, including social class, gender, ethnicity, ability, linguistic origin, sexual orientation and religion, among others. (Carr and Lund, 2008, pp.48-49)

Tikly's (2021) research, summarized racial projects in education policy and society in the 2020s. These policies contributed to forming the Antiracist approach to education, which focused on decolonising the curriculum, by supporting teachers through Antiracist training and enabling them to recognize institutional racism that is systemic in the educational system and society. (Tikly, 2021, pp.20-21). The Antiracist approach has implications for this research in reference to decolonising the curriculum. It engages in exploring how the children, parents, teachers and the community can create and support implementing a Multicultural Curriculum that places the histories and knowledge of the children, parents and community in the setting of colonialism that led them to be here in England. As teachers it is important to view decolonisation as acquiring knowledge of diverse cultures that can be included in the curriculum and providing space for dialogue to challenge and adjust perceptions of these cultures, (Section 3.3.2).

Likewise, teachers need to consider whether their teaching is appropriate to the learning style of their pupils (Section 4.2) and whether the curriculum and the classroom

environment motivates the pupils, thereby avoiding disruptive behaviour. Do teachers provide all the students with confidence and the skills to progress and succeed? Have teachers built the appropriate relationships with the students to enable them to know they are interested and care about them? Have teachers acquired non-racist attitudes that enables them to effectively develop non-racist attitudes in their students?

Racism and the power it can brandish through individuals to the institution of education, through the policies and practices of prejudice and discrimination has long term effects on diverse groups. Black students taking tests that are Eurocentric and discriminatory can therefore engender outcomes where students achieve lower academic results. Personal teacher and other students' prejudices and racism can be detrimental to students and result in low motivation and exclusions. These systematic racist practices are what Antiracist Education fights against. Antiracist Education allows all students to discuss racism and bias and recognise the types of inequality shown to those who experience it, to understand and challenge it. Mansfield and Kehoe (1994) specify why it is important for students to understand racism and the inequality it ferments in the structures of society.

> Unless students understand the nature and characteristics of discriminatory barriers and thus acquire political agency, antiracist educators believe the prevailing inequitable distribution of resources will remain (p.420).

Government policies and reforms had a significant impact on the curriculum taught in schools. Unfortunately, in the 1990s, many reforms to education were introduced, such as Statutory Assessment Testing and the statutory prescribed National Curriculum with is Eurocentricity (Gillborn and Gipps, 1996), as well as the yearly publication of league tables to supposedly raise standards and to some extent, encourage rivalry amongst schools. Did this encourage schools to criticise or push race and equality issues down the education agenda?

2.6.2 Criticism of Antiracism

One of the main criticisms of Antiracism is that it is too political in its aims rather than

prioritising education. Other scholars such as Troyna and Carrington (1990) have noted

concerns from critics such as James Lynch who is,

> a leading exponent of cultural pluralist ideas, castigates ARE
> [Antiracist Education] for being 'too political, confrontational,
> accusatory and guilt-inducing' (p.6)

Some parents would rather education be separate from politics, however, politics and the

policies politicians advocate have a lasting effect on education, such as the introduction of

the National Curriculum. Antiracism has been closely affiliated to the left wing of politics and

therefore centre and right-wing politicians and voters have generally been opposed to it. The

links between Anti racism and Marxism has also created some opposition from some

immigrants or refugees who equate Marxism with the experience of oppression from

dictators in their home country (Mansfield and Kehoe, 1994, p.420). In the UK Antiracists in

the past used the term 'black' to include a range of ethnicities such as East Indians,

Pakistani, Bangladeshi, Chinese as well as African and Caribbean black people. This was

due to putting these groups together for political strength in numbers to fight racism and

therefore did not take account of the distinct differences of cultures, within this wide range of

ethnic groups of people. According to Modood and May (2001) this minimised the distinct

'experiences and concerns of Asians,' (p.309) particularly when facing discrimination due to

religion or cultural dress. Using the general term 'black' in recording underachievement in

examinations does not highlight that some students belonging to this group achieve good

results. Within the group of black students, 53.6% of Black African students achieved grade

5 or above in GCSE Mathematics and English in the academic year of 2020/21 compared to

35.9% of Black Caribbean. Black African students also achieved a higher percentage than

White British students who achieved 50.9% (Gov.UK, 2022). Antiracism's concentrated

focus on race, takes little account of discrimination due to cultural indicators such as religion,

class and language, among others is another criticism as Modood and May (2001) claim,

> Its rejection of culturalism in any form, resulting in a subsequent inability to account for and contest the growing phenomenon of "cultural racisms;" (p.308)

Racism is not just confined to mainly white on black as prioritised by some Antiracists, but rather the view that racism can also be perpetuated by non-whites such as the racism shown by Malaysians against Chinese, Japanese against the Koreans, and those resulting in wars such as in Kosovo between ethnic Albanians and ethnic Serbs, the Arab and non-Arab conflict in Darfur, and Sri Lankan Tamils with the Sinhalese.

Antiracism's emphasis on race diverts concentration from other manifestations of discrimination based on country of origin, ethnicity, religion, sex, language, disability and class. It is important to make links between the different types of discrimination and the effects.

Finally, antiracist policies have in certain circumstances led to negative results where race conscious policies are seen by some to place the majority group of the country at an unfair position when they observe funding directed towards Antiracist initiatives or spent in areas where there is a large Global Majority population. Resentment was expressed by some white working-class people and others, as they felt their impoverished living circumstances, lack of employment and resources was due to them being ignored in favour of Global Majority groups.

More research is needed on Antiracist education and teaching as the political focus has had a stronger emphasis than its application to teaching. Teaching about racism is important to ensure students have an understanding and empathy for those who experience racism, injustice and is integral to Multicultural Education to encourage changes to be made for the future of our schools and society.

2.7 Conclusion

After exploring a range of philosophies connected to equality, equity and diverse cultures such as Multiculturalism, Cosmopolitanism, Interculturalism, Critical Race

Theory and Antiracism, this research is positioned in the philosophy of Multiculturalism

and the educational reform movement of Multicultural Education which will be discuss

further (Section 2.8). This required clarity defining the philosophies, what they mean for

education and thinking about the criticisms they face. In choosing Multicultural

Education it is important to also respond to criticism of it from Interculturalists and other

Antiracist educators as well as recognise the similarities. Wood, et al. critiques

Multiculturalism as on occasions, being closed and resulting in a lack of integration, (Section

3.1)

> Multiculturalism has been founded on the belief in tolerance between
> cultures, but it is not always the case that multicultural places are
> open places. Interculturalism on the other hand requires openness as
> a prerequisite and, while openness in itself is not the guarantee of
> interculturalism, it provides the setting for interculturalism to develop.
> (Wood, et al., 2006, p.7)

However, Wood, et al. does not consider how much Multiculturalism emphasises open

dialogue and communication. In this research the views of Banks (2016) are upheld as he

was an advocate of Multiculturalism and Multicultural Education. To support prejudice

reduction, he emphasised an open approach by recommending Allport's (1954) contact

hypothesis to enable students to,

> Develop positive interracial attitudes and actions in contact situations.
> He states that contact between groups will improve intergroup
> relations when the contact is characterized by these four conditions:
> (1) equal status, (2) common goals, (3) intergroup cooperation, and
> (4) support of authorities such as teachers and administrators (Banks,
> 2016, p.17)

Banks (2007) further examines ways that students can use dialogue to discuss the

dimension of knowledge construction to enable teachers to,

> help students to understand, investigate and determine how the
> implicit cultural assumptions, frames of reference, perspectives and
> biases within a discipline influence the ways in which knowledge is
> constructed within it. (Banks, 2007, p.20)

Interculturalism in education aims for the inclusion of other 'knowledges, histories and languages' in the curriculum, to ensure citizens have rights to be able to take part in the 'educational discourse and society generally' (Gundara, 2000, p.63). In addition to increase 'common and shared value systems for all those who attend school' (ibid, p.63). This suggests that Interculturalism creates a robust sense of civic and national identity through community cohesion, (Section 3.1 Cantle), with contact between the diverse groups to help minimise prejudice.

Multiculturalism also recognised that we are part of a local as well as a larger, diverse global community and emphasised how important it is 'to produce positive relations between the diverse majority and minority groups by changing knowledge, attitudes and actions' (Inglis in Banks, 2009, p.113). Barrett (2013) further emphasised that within Interculturalism the 'public authorities' have a significant role to play in creating equal access to places, where dialogue can be encouraged within and across cultures such as community centres, as well as enabling neighbourhoods to be more diverse.

> Public authorities should also take action to promote ethnically mixed neighbourhoods, and to promote the recruitment of ethnically mixed workforces by public bodies, businesses and civil society organisations. (Barrett, 2013, p.28)

Interculturalists criticise Multiculturalism which they believe emphasised the differences between the cultures, rather than the similarities and promoted cultures and identities as fixed rather than responding to changes within cultures. In contrast Barrett (2013) states that in Interculturalism,

> All individuals hold multiple cultural affiliation and identities (for example, ethnic, linguistic, national, religious, local, etc.) which they move between in a fluid manner according to context and need. (Barrett, 2013, p.30)

However, Multiculturalism does have a clear understanding that students move between the different cultures. Banks (2007) describes this as macroculture and microculture. Macroculture refers to the dominant culture of the country and the several smaller cultures

(religion, ethnic, home, community, school etc.) are known as microcultures through which we mediate between, interpret and express differently (pp.7-8). Banks states that Multicultural Education helps students to,

> acquire the knowledge, attitudes and skills needed to function within and across other microcultures in their society, within the national macroculture, and within the world community. (ibid, p.8)

In many respects Interculturalism is similar to Multiculturalism and contains many of the same elements as Modood (2016) notes that Multiculturalism and Interculturalism are 'critical friends' rather than 'alternatives' (p.487). Although this research advocates for Multiculturalism and Multicultural Education, it recognizes that there are other approaches that strongly emphasise particular areas more than others. Such as Interculturalism highlighting dialogue across cultural groups, its partiality to local work on policy as well as national initiatives and politically being engaged in cross-party interests and collaboration, (Joppke, 2018, pp.1-2). In the UK Multiculturalism was more influential due to its intensive research, and its policies and work to support positive 'race relations, anti-racism and race equality' (ibid, p.8). It continues to prepare the way for reforming education through Multicultural Education and the sustained work of scholars to improve the equity in education for all students.

2.8 Multicultural Education

2.8.1 Why Multicultural Education?

This section highlights scholars in the field of Multicultural Education that have been an important influence on this research and the reasons Multicultural Education is so vital for all students, the school curriculum and addressing social justice.

Hernandez's (2001) guide for primary and secondary teachers defines Multicultural Education as being about students, teachers and educational change. For students, it is where ethnicity, race, gender, class, language, religion, and exceptionality, influence and shape individuals to develop holistically and be culturally prepared to be citizens of the world

in which they can live in peace together. For teachers, these influences not only shape them individually but also as educators; they have the key role of providing education that makes a difference for students by incorporating equity and excellence. Their role included having an understanding of the student's cultural background, ability, learning styles and acquiring the teaching and learning strategies and practices to provide a Multicultural Education that permeates the curriculum. Education is influenced by cultural, political, social and economic factors; therefore, to ensure educational changes in policies and practice in all schools and classrooms for the better, teachers must address inequality and challenge all forms of discrimination. An educational change through Multicultural Education ensures a quality education for all that exhibits 'social, cultural, ethnic, racial and linguistic diversity' (Hernandez, 2001, p.23).

Tomlinson (2019) has written extensively about Multicultural Education using her experience as a teacher of Infants and in Higher Education as well as being a social worker. A Commonwealth Immigrants Advisory Committee emphasised that "a national system cannot be expected to promote the values of immigrant groups" (Tomlinson, 2019, p.83). However, as more people arrived from former British colonies to the UK, their feelings of being marginalised increased the demand for the right to have their history, culture and languages incorporated and valued in schools, colleges and universities. A West Indian Parents Association expressed their concerns about the education of black children and was amongst fifty other groups that formed the Black People's Alliance (Tomlinson, 2008). Black parents and some LEA's responded by encouraging the government and school "to develop education for a multiracial, multicultural society," (Tomlinson, 2019, p.109) that ensures awareness of worldwide issues and strengthening of cultural consciousness and intercultural awareness - where we are able to teach students that there are many historical viewpoints, through which we can stimulate critical thinking and avoid prejudice and all forms of discrimination from teachers and students (Garcia, 2009, p.1).

Gorski (2000) worked in Teacher Education for many years and researched ways to make changes in education. He compiled ten goals of Multicultural Education that were based on work by Hernandez (2000) as a guide for teachers in training in America:

- To have every student achieve his or her potential.
- To learn how to learn and to think critically.
- To encourage students to take an active role in their own education by bringing their stories and experiences into the learning scope.
- To address diverse learning styles.
- To appreciate the contributions of different groups.
- To develop positive attitudes about people who are different from ourselves.
- To become good citizens of the school, the community, the country and the world community.
- To learn how to evaluate knowledge from different perspectives.
- To develop an ethnic, national and global identity.
- To provide decision-making skills and critical analysis skills so the students can make better choices in their everyday lives. (Gorski, 2000)

In the USA, The Glossary of Education Reform (2013, p.1) also states that Multicultural Education "incorporates the histories, text, values beliefs and perspectives of people from different cultural backgrounds". It also defines "culture" to include "race, ethnicity, nationality, language, religion, class, gender, sexual orientation and exceptionality."

At the heart of what makes a school Multicultural are Rosado's five "Ps". As a teacher and researcher in school, college and university, he has worked as a consultant to bring diversity and Multiculturalism into schools, universities, corporations, government agencies and church groups. His article written in the US for the Adventist Journal of Education includes *Perspectives* (the school's vision), *Policies* to ensure everyone is clear about the expectations of the school, *Programmes* (curriculum) to accomplish a good Multicultural Education, *Personnel* who value diversity, and most important is *Practice*, which guarantees the previous four are in place and implemented (Rosado, 1997, p.10). These five "Ps" will provide a good guide for this research as they are important aspects to promote a Multicultural school.

Other researchers such as Sonia Nieto (1992) who has experience teaching from Primary to Higher Education students. Nieto is one of the leading authors and teachers in

the field of Multiculturalism who believes Multicultural Education extends further into all areas of the school - to include the employment of staff, reviewing the curriculum, monitoring tracking, testing, pedagogy and disciplinary policies. A crucial factor is encouraging student involvement and parent and community involvement. This research has a strong emphasis on the power of parental support, in school and out, which is also echoed in the research of Williams and Sanchez (2012). Their research focused on work with staff and parents of an inner-city American High School, to investigate how parental involvement in school is perceived. Results found the key themes of 'Parent Participation at School, Being There Outside of School, Communication, Achieve and Believe, and Village Keepers' (Section 10.2).

In the US, the National Association for Multicultural Education emphasises that Multicultural Education "is a philosophical concept built on the ideals of freedom, justice, equality, equity and human dignity" (2015). These ideals can also be found in various countries' declarations and constitutions. This highlights how important it is to prepare pupils to be responsible in the world, in order to be secure and live in peace. This preparation will enable the pupils to cooperate with each other in this country and elsewhere in the world, to ensure social, economic and cultural rights as well as equal rights and self-determination (Universal Declaration of human Rights, 1948), aligns with the perspective of a Multicultural Education, as it states,

> Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. (Article 26)

These researchers have proclaimed Multicultural Education as the way forward to transform education and society, but it does have its critics in particular from Antiracist educators.

2.8.2 How Multicultural Education has responded to Criticism from Antiracist educators.

According to Carr and Lund (2008) Antiracist Education,

> emerged within the broader field of multicultural education. Its explicit focus on power relations, institutional structures and identity, distinguish it from more traditional forms of multicultural education. (ibid, p.48)

Troyna (1987) was a critic of Multicultural Education who argued that it did not deal with racism and racial discrimination in the school, curriculum and society. Carr and Lund (2008) agree with Troyna as they examined Multicultural Education in Canada in the mid-1900s which focused on,

> Intergroup harmony, celebration of diversity and cultural heritage and pride, while antiracist education attends to educational disadvantage, systematic racism, power relations, politics and critical analysis. (Carr and Lund, 2008, p.50)

Antiracists educators criticised Multicultural Education programs for their 'narrow focus on curriculum content and 'positive images' which do not engage with questions of power and racism in interpersonal and institutional contexts' (Gillborn, 1995, p.6).

Multicultural Education has been misrepresented by some Antiracist educators. The Antiracist view of Multicultural Education was that it did not address issues of race and racism in society and instead believed Multicultural Educators pandered to the lighter aspects of Multiculturalism described by Troyna, as the three S's of saris, samosas and steel bands, (Troyna and Williams, 1986, p.24) as a way to contain ethnic minorities away from challenging racism and its effect on life chances. Carby's fictional dialogue emphasized the way that schools avoided addressing racism,

> Schools: We're all equal here.
> Black Students: We <u>KNOW</u> we are second-class citizens,
>   in housing, employment and education.
> Schools: Oh, dear. Negative self-image. We must order books
>   With Blacks in them.
> Black Students: Can't we talk about the Immigration Laws

Or the National front?
Schools: No, that's politics. We'll arrange some Asian and
West Indian Cultural Evenings. (Carby,1979, p.ii)

Within a school, teachers can profess to providing a Multicultural Education but may interpret it in different ways or be hesitant to tackle discussions on racism, therefore consistency in its approach is paramount.

Did Anti-racism's focus on race take the emphasis away from culture, religious, social class, gender, disability and age etc? Continuing this argument, Uberoi and Modood (2019), asserts that Anti-racism did not include minority groups whose identity was more concerned with culture, rather than colour and therefore produced work on Multiculturalism to show 'how racism takes the form not only of colour racism, but also of a racism that targets cultural and religious differences of non-white minorities' (p.8).

Multicultural Education and Antiracist Education, however, have more in common as they both strive for more equity in education. They both aim to counter racism experienced by individuals as well as in the institution. Both have sought to make the curriculum more diverse. Both promote the similarities as well as the differences between diverse groups. They have a similar approach to pedagogy using small group work and an emphasis on the use of dialogue between students and student and teachers.

The Swann Report (1985) entitled 'Education for All' emphasized inclusive Multiculturalism which recognized the climate of racism and saw Multicultural Education as "enabling all ethnic groups, both minority and majority to participate fully in shaping society...whilst also allowing ethnic minority communities in maintaining their distinct ethnic identities" (Swann, 1985, p.5). Antiracist Education is not irreconcilable to Multicultural Education in Britain as Figueroa declares,

> It does not mean "multicultural" education as such is at fault. It may rather be that it has either not been thought through with sufficient care and thoroughness, and/or has not been adequately put into practice. (Figueroa, 1991, p.48)

However, Banks' (2007) work on the dimensions of Multiculturalism does deal with racism as it highlights Prejudice Reduction which focuses on work in the curriculum that is inclusive and deals with racial attitudes, various styles of teaching and resources that help pupils cultivate positive racial ways of thinking and behaving. In Banks and McGee Bank's edited book 'Multicultural Education: Issues and Perspectives' (2007) includes work by Sonia Nieto, 2007, who asserts that, 'an antiracist and anti-biased, perspective is at the core of multicultural education' (p.429), although she does also acknowledge that Antiracism is not always tackled consistently through Multicultural Education. This reiterates the need for consistency when implementing the aims of Multicultural Education rather than just sections of it that are supposedly easier to cope with.

Berlak and Moyenda (2001) assert that 'central to critical multiculturalism is naming and actively challenging racism and other forms of injustice, not simply recognizing and celebrating differences and reducing prejudice' (p.92).

It is important for Multicultural Education to have a definitive Antiracist perspective through the 'curriculum and pedagogy, sorting policies and teacher's interactions and relationships with their students and their communities' (Nieto, in Banks and McGee Banks, 2007, p.429). This discussion has implications for this research as it not only focuses on the curriculum but how it is taught to ensure students have an 'equivalency in achievement … positive intergroup attitudes … development of pride in heritage' (Kehoe,1994, p.354). This will enable social justice through the application of Multicultural Education to be achieved by addressing systemic racism and make a difference in society.

2.8.3   Multicultural Education addressing Systemic Racism and other forms of inequality through Social Justice.

Multicultural Education aims to transform society, through encouraging students to discuss and examine injustice in society and to produce equity in race, gender, class, and disability. The Education Inspection Framework by Ofsted (2019) emphasises the importance of social justice through education.

It is profoundly important to make sure that all pupils receive a high-quality education, built around an ambitious, well-designed and well-sequenced curriculum. This is a matter of social justice and equity, because it is the most disadvantaged children who are most likely to miss out on the things that a strong curriculum supplies. (p.8)

This research aimed to explore how children, parents and community members and teachers can be engaged in supporting and implementing a Multicultural Curriculum in a primary school. By using the pedagogy of a Culture Box, teachers can support the children to debate, think critically, have good interactions that help prepare them for the wider world. Grant and Sleeter (2007) have both produced work on the curriculum and teacher education to prepare teachers for teaching in diverse schools and antiracism. They argue that a Multicultural Curriculum and pedagogy produces four practices through the strand of Social Justice. These strands include democracy, analysing institutional inequality, social action and building bridges. To ensure students understand '*democracy*,' they need to be able to 'practice politics, debate, social action and the use of power' (Grant and Sleeter in Banks and McGee Banks, 2007, p.72). Through developing critical consciousness students can '*analyse institutional inequality'* in their own or others' life situations, whether in school, work or the community. They are encouraged to question, analyse and understand problems so they can help change society. Students should take part in '*social action*' whether it is voting in school councils to General Elections, being engaged in political debate or demonstrations such as 'Black Lives Matter.' For younger children using the appropriate books and resources that include issues focused on a range of discrimination, oppression and climate change to prepare them for helping to produce a more equal society for the future. Grant and Sleeter recommend that teachers should reflect on pedagogy to provide situations in class where diverse groups work together to '*build bridges*' across races, languages, disability and gender and achieve a common

goal of equity and excellence (ibid, pp.71-73). That leads to the following section where clarification of my understanding of Multicultural Education is discussed.

2.8.4 My Understanding of Multicultural Education

An important aim of Multicultural Education is,

> to help all students acquire the knowledge, attitudes and skills needed to function effectively in a pluralistic democratic society and to interact, negotiate and communicate with people from diverse groups in order to create a civic and moral community that works for the common good. (Banks and Banks, 1995, p.xi)

This aim reflects the aim of this research and its understanding of Multicultural Education that is located within the theoretical framework of a critical paradigm influenced mainly by Banks, but also by Freire, Giroux, Gillborn and Ladson-Billings, which is emancipator and assists in raising awareness of prejudice and other injustices. The main part of this research relates to work with children aged 6 to 7 years old, because even at a young age children can develop attitudes of prejudice. Therefore, it is paramount that pedagogies and strategies are included in the classroom that enable them to foster 'values such as social justice, equality, tolerance, prejudice reduction and appreciation of diversity' (Camicia, 2007, p.225). These pedagogies can include discussions and interactions with different groups to develop positive relationships, and critical thinking skills activities, to solve problems and reduce prejudicial attitudes and behaviours. The Culture Box in this research aimed to use these strategies to help support and change the structure of the curriculum to one that increased respect, knowledge and understanding with an undertaking to promote equality.

Banks (2009) maintains a crucial part of Multicultural Education 'is to reform schools, colleges, and universities so that students from diverse groups will have equal opportunities to learn.' (p.13)

This research maintains that teaching in a range of styles, enables all the pupils to cooperate and be successful in their learning and is an important aspect of using the Culture Box as a pedagogy, that addresses the different ways that children learn. Foster's (1990) work in secondary schools, highlighted how using teaching styles 'which emphasise collaboration and group discussion' (p.13) help to develop the skills for students to be able to debate, practice politics and engage in social action to work towards 'a just, non-racist society based on the principles of equal opportunities, non-racism and democracy' (ibid, p.14). Therefore, Multicultural Education uses Critical Pedagogy that 'values diversity and encourages critical thinking, reflection and action. Through this process, students are empowered' (Nieto and Bode, 2008, p.56). They are empowered to be able to challenge stereotypes and false information that leads to discrimination and inequality. Critical Pedagogy will be discussed further in the next section as it is part of the practice within a Multicultural Classroom.

2.9 Multicultural Practices for Teaching and Learning.

2.9.1 Multicultural Education in the classroom using Critical Pedagogy

The term pedagogy refers to the composition of learning activities and how they are taught. It is important, then, to consider pedagogies that promote inclusion and respect for diverse cultures. This research draws on Critical Pedagogy found in the work on education by Paulo Freire (1970) which links to overcome different forms of injustice. Freire expressed the need for the oppressed to think critically about their place in society and to question and challenge forms of "social oppression and the related customs and beliefs" (1970, p.14), to avoid inequality and injustice. Many writers promoting Multicultural Education have drawn upon the ideas of Critical Pedagogy. This approach to education, links to the equity pedagogy of Banks' Multicultural Dimensions (2009) (see fig.2), which can be achieved through an education where teachers and pupils learn from a knowledge of each other's backgrounds and are valued. The way of thinking and knowing in Critical Pedagogy,

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encourages teachers to think critically and reflexively as well as developing curiosity and consciousness-raising. This creates a rich learning environment in which the collective and individual acquisition of knowledge and interests can be fostered. Freire used literacy, history and politics, (particularly because literacy was required to be able to vote), to raise awareness through educating the oppressed, whether they are oppressed women, ethnic minorities or older people, to make society a better place. Freire's use of History links to a Multicultural Curriculum and the Culture Box Project in this research. He asserts that looking back to the past, like the Sankofa bird (See p.iv), and learning from the past helps to build success for the future. Freire declared,

> Looking at the past must only be a means of understanding more clearly what and who they are so that they can more wisely build the future. (Freire, 2018, p.84)

One of the goals of a Multicultural Curriculum includes encouraging pupils to be critical thinkers, to generate decision making and social action skills. Pupils should be able to see from the viewpoint of others and reflect critically to investigate and understand different perspectives and biases. The Culture Box Project is a pedagogy that avoids the restating and compliant acceptance of all the knowledge given out by teachers. Instead, the pupils are able to make decisions, present and share their own knowledge through communication, critical questioning, explanations, observations, reflection and looking for answers themselves. Banks and McGee Banks (2007) state,

> Critical Pedagogy is based on using students' present reality as a foundation for their further learning, rather than on doing away with or belittling what they know and who they are. (Banks and McGee Banks, 2007, p.433)

This pedagogy also helps the teachers to gain more knowledge about their pupils and their families as well as providing a rich learning environment for the pupils. The teacher has a significant role in lessons, by encouraging students to think, be responsible for themselves and have a responsibility for society. Teachers can use the context of the history

the student brings to school, their various experiences and cultural identities to develop critical thinking skills.

Freire (1994) reiterates how important it is to include what the student brings to the classroom, as he states it is key that the,

> School system knows and values the knowledge of the class, the experienced-based knowledge the child brings to it. (Freire, 1994, p.41)

Henry Giroux (1999) extends Freire's Critical Pedagogy further during an interview with Carlos Torres. Rather than having knowledge separated into subject areas for pedagogy, the curriculum should provide "interdisciplinary knowledge" (p.2), which can be interpreted as cross-curricular project work in schools, that emphasises the links between subjects to create a whole picture of a topic that encourages students to think critically.

In the interview, Giroux questions the "relationship between the margins and centres of power in school" (p.2). To reflect for example, on the way school leaders should work together, with not only the Governing Body but other parents, who may seem to be on the fringes of the school. To also explore ways in which pupils and community members can have an active part in decision making for the benefit of the school and its curriculum. Community and pupil involvement is an important part of this research, resulting in the inclusion interviews of community members and the parents of the children. According to Banks (2009), such practices help to establish a culture within the school, which enables students from diverse groups to see role models from diverse backgrounds around the school that have power. Critical Pedagogy encourages students to challenge dominant knowledge and shows the relationship between knowledge, power and authority.

Giroux (1999) claims in his interview that we should "reject the distinction between high and popular culture" (p.2), to ensure all schools, have equality of access to the range of cultures and their links to each other. An example would be teaching not only about violinists and composers of the past such as Bach but also the present. Black Violin are two young, black, classically trained violinists who also play jazz, funk and hip-hop music, or the 2

Cellos from Croatia. Akala (2016) likewise presented a talk on the relationship between Hip-Hop and Shakespeare, such as the rhythm, mood, tone and being "custodians of the knowledge" (p.5). Multicultural Education is heavily influenced by Critical Pedagogy as it is also about recognising "the importance of cultural differences and the importance of individuals communicating across various social, cultural and political borders" (Giroux,1999, p.5). Events such as Black History Month, and the regular inclusion of cultural links built into the curriculum to make it more Multicultural, are ways in which pupils can recognise differences and similarities in cultures, gain questioning and analytical skills to understand their rights and responsibilities, and, according to Giroux (1999),

> read … history as part of a larger project of reclaiming power and identity particularly as these are shaped around the categories of race, gender, class and ethnicity (p.2).

Meyer and Rhoades, (2006) describes teachers who attempt to implement a Multicultural Curriculum by concentrating on the Four F's – food, festival, folklore and fashion. The Four F's goes part of the way, to improving how minorities are viewed and reducing discrimination, but can also be seen as token gestures that do not question equity, social justice, privilege, racism, and prejudice. Having good knowledge or being willing to learn about cultures and cultural similarities/differences is important but students also need to be aware of stereotypes, racism and biases which are essential to put Multicultural Education into practice effectively. It is important that the Culture Box Project is not seen as a token gesture but that it also stimulates discussions about racism and equality.

Through Critical Pedagogy, teachers investigate and understand the cultural background of the pupils and enable them to have a sense of value and belonging. Stephen May's (1994) research was centred on primary and secondary education as well as language policy and Multicultural Education. He suggests that pupils who engage critically with their own ethnic and cultural background and social identity, as well as that of others, are able to see how they interconnect and are different and can retain their identities (1999,

p.33). Through critical thinking, these pupils can identify and challenge ways in which power and privilege shape our lives in education and society. Teachers can use Critical Pedagogy to encourage pupils to be critical thinkers who are more confident to deal with the world.

Through Multicultural Education, other cultures are respected, as well as ensure and nurture a sense of belonging and shared identity. This view is shared by Gorski (2002) who confirms the value of celebrating cultural differences in his analogy of a having a tossed salad in which one can concentrate on the variety of colours and tastes of the individual ingredients, but also appreciate the entire salad.

An enjoyable salad depends on other factors, apart from looks and taste but also texture, smells and freshness of the ingredients and the mixture. So rather than merging and becoming one in a melting pot, what is essential is that we also acknowledge and value cultural differences.

As a child in the late 1960's, I loved the song by Blue Mink called Melting Pot (1969) with the vocals of Madeline Bell, because it seemed to promote the idea of people from different races mixing together until eventually there is no difference:

"Take a pinch of white man,
Wrap him up in black skin,
Add a touch of blue blood,
And a little bit of Red Indian boy....
What we need is a great big melting pot,
Big enough to take the world and all it's got.
And keep stirring for a hundred years or more,
And turn out coffee coloured people by the score." (Blue Mink, 1969)

Looking critically at this song today, parts of this song are now out of date as it advocates a form of assimilation in which heritage is lost, as people, cultures and languages become indistinguishable and totally dominated by the host country. The song also uses racist constructs such as the term "Red Indian" (rather than Native American or First Nation).

Today this term is seen as offensive and associated with stereotypes and racist views of "cowboys and Indians" assuming homogenous groups, rather than celebrating the specific and diverse cultures of the people, such as the Cherokees, Navajo and over a hundred more indigenous people. This leads onto how to reflect different cultures positively in the classroom, rather than creating stereotypes and lumping various distinct cultures together.

2.9.2 Using Culturally Relevant or Responsive Pedagogy in the Classroom

Culturally Relevant or Responsive Pedagogy (CRP) grew out of the Civil Rights Movement in the US due to concerns about the achievement of African American students. Pirbhai-Illich, et.al. elaborated that,

> Education in multicultural societies systematically disadvantaged students whose cultures are not reflected in mainstream pedagogies, curricula and organised structures. (Pirbhai-Illich, et al., 2017, p.13)

Ladson-Billings (1995) used CRT in developing her work rather than Multicultural Education as she believed the latter was used by white teachers in a way that was acceptable to them, rather than the pupils and therefore according to Pirbhai-Illich et.al "became assimilationist" (2017, p.15). Sleeter and McClaren, (1995) also affirm that Multicultural Education "became superficial and focused on essentialist views of culture" (ibid, p.15). This links to what happens when Multicultural Education is not implemented thoroughly in the classroom. In her research in Primary and Secondary Schools, Ladson-Billings (1995) found selected teachers who "produced academic excellence in their students" (p.160) and "utilized student's culture as a vehicle for learning" (ibid, p.161). From this research Ladson-Billings was able to devise sets of principles to support teachers in the classroom to make the curriculum more culturally relevant i.e., Multicultural and critically challenging.

2.9.3 Principles to Guide Teachers

Ladson-Billings developed three principles for Culturally Relevant Pedagogy that she defines as being like Critical Pedagogy although more appropriate to the collective, rather than just the individual.

> (a) Students must experience academic success
> (b) students must develop and/or maintain cultural competence
> (c) students must develop a critical consciousness through which they challenge the status quo of the current social order. (Ladson-Billings, 1995, p.160)

Teachers could use these principles in schools, as they are not only focused on how and what was taught in schools but also teacher expectation, to ensure pupil success. Ladson-Billings concluded that teachers should believe that,

> 1. They are part of the community
> 2. Teaching is a way to give back to the community and they encouraged their students to do the same.
> 3. Their work was artistry, not a technical task that could be accomplished in a recipe-like fashion.
> 4. Fundamental to their beliefs about teaching, was that all of the students could and must succeed. Consequently, they saw their responsibility as working to guarantee the success of each student.
> 5. They encouraged the students to learn collaboratively, teach each other, and be responsible for each other's learning.
> 6. Knowledge is continuously recreated, recycled, and shared by the teachers and the students. (ibid, p.163)

These points to link the critical Multicultural elements to support teachers to provide a Multicultural Education combined with Banks' Dimensions of Multicultural Education (see fig.2). Within these dimensions, teachers adjust their teachings and allow students to link their cultural background to the content of the curriculum to ensure students from diverse backgrounds of race, cultural, gender, abilities and social class, improve and achieve academic success and make changes in society.

James Banks (1981 - today) has written widely on Multicultural Education and was pioneering in this field. His work emphasises the aim for equality in education through transforming policies, teacher attitudes, resources, teaching styles, assessment methods and counseling.

Banks constructed 'The five dimensions of Multicultural Education' to help teachers and students develop good practice, theory and research. These dimensions included content integration, prejudice reduction, equity pedagogy, knowledge construction and empowering school culture and social structure. These dimensions have already been elaborated on at various points in this research (see also Chapter 1). His version of Multicultural Education combined with Ladson-Billings is used in this research. A visual representation of the dimensions can be found in Figure 2.

The Dimensions of Multicultural Education

Content Integration
Content integration deals with the extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalisations and theories in their subject area or discipline.

The Knowledge Construction Process
The knowledge construction process relates to the extent to which teachers help students to understand, investigate and determine how the implicit cultural assumption, frames of reference, perspectives and biases within a discipline influence the ways in which knowledge is constructed within it.

Equity Pedagogy
An equity pedagogy exists when teachers modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural and social-class groups. This includes using a variety of teaching styles that are consistent with the wide range of learning styles within various cultural and ethnic groups.

Multicultural Education

Prejudice Reduction
This dimension focuses on the characteristics of students' racial attitudes and how they can be modified by teaching methods and materials.

An Empowering School Culture and Social Structure
Grouping and labelling practices, sports participation, disproportionality in achievement and the interaction of the staff and the students across ethnic and racial lines are among the components of the school culture that must be examined to create a school culture that empowers students from diverse racial, ethnic and cultural groups.

Figure 2. Multicultural Education, adapted from Banks (2014, p.37).

2.10 Conclusion

In this chapter I offer alternative perspectives on Multiculturalism such as other philosophies such as Critical Multiculturalism, Cosmopolitanism and Interculturalism that have developed from it and are important to education in their own way. It was crucial to examine the criticisms of each in order to make an informed decision about what stance to take. A major focus for all the philosophies has been the reduction of racism in schools and/or society, admittedly at varying degrees, therefore, this section clarifies the meaning of racism, systemic racism, Critical Race Theory, antiracism and what they mean for education.

Antiracist Education has criticised Multicultural Education due to its seemingly lack of addressing systemic racism in society. This criticism is why it was important for this research to accept Bank's meaning of Multicultural Education but also acknowledge that it must have a robust Antiracist perspective. This perspective allows Multicultural Education to address systemic inequities that exist within the curriculum, pedagogy, teaching practices, hiring procedures, and policies to ensure it also addresses systemic racism and ways to support social justice in the community, universities and other institutions such as the workplace and in the wider world.

The success of any educational approach depends on how it is implemented, e.g., how well a subject is taught, the resources available and whether some areas are more emphasised than others. Multicultural Education through a Multicultural Curriculum seeks to address the injustices and other disadvantages that have been associated with race, ethnicity, gender, religion and so on. There are connections, between many approaches which are discussed later, such as teaching a diverse range of languages, schools working together with the community, developing critical thinking to identify and challenge social injustices, and build positive cultural identities to adapt peacefully within the local and wider world. These connections can be summed up in Hickling-Hudson's (2003) research on Multicultural Education in Australia, which describes important themes to include in the curriculum:

- One world: globalisation, interdependence, sustainable futures
- Identity and cultural diversity
- Dimensions of change
- Social justice and human rights
- Peacebuilding and conflict. (p.398)

In answer to the question encompassed in this chapter's title, "Is Multicultural Education an Island?" this has a two-pronged answer of yes and no.

No, because the examination of research literature past and present about Multicultural Education and the Curriculum, draws together a collection of important definitions and goals of Multicultural Education (e.g., Banks 1995, Hernandez, 2001; Garcia, 2009; Gorski, 2000, Rosado, 1997 and Nieto, 1992). Other researchers revealed perspectives connected to Multicultural Education, such as Cosmopolitanism, Interculturalism, Critical Race theory, Anti-Racism. Although they emphasised different points and have different names, these perspectives in some way all promote justice, inclusion and respect for other cultures.

On the other hand, yes, Multicultural Education is an island, as many institutions schools/colleges/universities to this day only include Multicultural content in the curriculum during Black History Month, which occurs in October in the UK and February in the US. Despite all the previous research completed, it is clear – and a tragedy – that a Multicultural Curriculum has not been implemented consistently and effectively.

The literature and resources are present and accessible, but many schools and universities have been lacking to be proactive to ensure Multicultural Education is permeated throughout the curriculum and is not 'an island'. There is also a lack of studies, where the children can contribute to the curriculum by being the 'teacher', having the main voice, sharing their experiences alongside their parents, teachers and the community. The Culture Box Project is a way to contribute to the holistic education for the pupils.

Although a great deal of critical work had previously been accomplished by authors in these fields, this research also provides a coherent collective overview of not only the theory and practice of Multicultural Education, but also the policy and reports from the 1950s to the

present time to identify gaps in the literature. A great deal of theory on Multicultural

Education was based in America, Canada and Australia; therefore, in the next chapter it was

important to stress the development of policies and reports in the UK by using a timeline.

3. Timeline of Multicultural Education in the UK

Artefact #6: Timeline

This artifact in my Culture Box is a timeline that shows a clear trajectory of the Main African Civilizations showing the principal people and events and the links to the USA, Europe and particularly the UK. It links to this chapter, by illustrating a timeline for the introduction of the policies and reports in the UK that impacted on Multicultural Education.
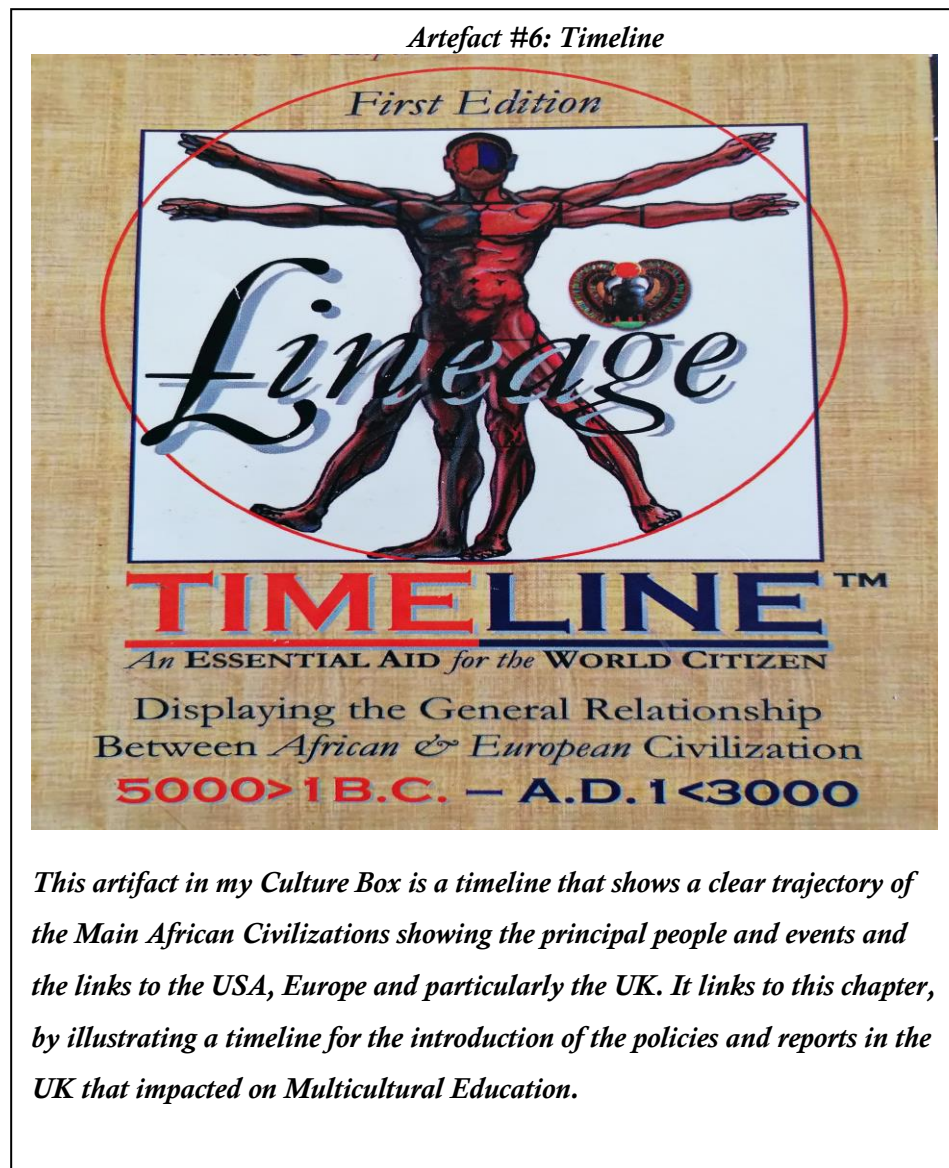
3.1 Timeline of Multicultural Education in the UK and the Links to Policies and Reports

As a teacher and researcher in the UK, it is important for me to focus on Multicultural Education in the local context. The following includes policies and reports pertinent to my research from prominent UK researchers and writers who have had a major impact on UK government policy and reports for education, during a timeline of different decades, from the late 1950s to 2020s. The timeline has helped me to organize the reports and policies in a chronological sequence so that I can better understand the developments in the growth of Multicultural Education, changes to the Curriculum, and key events of historical, social significance.

I examine policy documents referring to Multicultural Education, the Curriculum and initial teacher training, specifically written about the UK, which has informed this research and led to various levels of success or failure in implementing a Multicultural Curriculum.

A policy consists of values, standards and ideologies that influence decisions and enable the goals set to be achieved, which would not happen if the policy had not been in place. It is important that it makes a difference. As a senior member of staff in a primary school, I was involved in writing policies with the governing body and staff. They were not easy to do; they needed to be comprehensible, and as staff we needed to be sure about what we wanted to achieve, the steps we would take to achieve it, who was going to ensure it was achieved, the resources required and the cost. Considine (1994), notes that a policy should have 'Impact, Sustainability, Efficiency, Effectiveness, Equity, Relevance, Ease of implementation and Applicability" (p.8).

The late 1950s

Multicultural Education in the UK has evolved as different government policies attempted to deal with our students' education. The policies of assimilation, in the late 50s and early 60s, involved African, Asian and African Caribbean students being encouraged to abandon their own culture and adopt the British culture, by speaking only the English

language in school, having knowledge of British history, arts, literature, music, film and religion (Christian), as well as eating British food, wearing the local dress and being expected only to support the UK in sport. As Mullard (1985) comments,

> To assimilate for blacks, is to discard voluntarily or to be forced to discard all that culturally defines their existence, their identity as West Indians, Asians or Africans. To assimilate for whites means to stay the same (p.44).

It was soon apparent that this assimilation policy was not working, as race riots occurred in the late 50s and there began a concerted effort from the 1960s to introduce policies that could work better.

The 1960s

Tomlinson (2009, p.124) describes shifts in Multicultural Education in the United Kingdom from the 1960s to 2009. Many changes related to which political party was in government and the policies they introduced. Roy Jenkins, as Labour Home Secretary, stated in 1966 that 'integration relied on equal opportunity, cultural diversity and mutual tolerance' (cited in Collinson, 2015, para.12). Jenkins spoke about the importance of recognising diverse cultures and implementing equal opportunities. He believed that a policy for race relations was necessary. This policy aimed to move education policies in the direction of integration that emphasised equal opportunities, particularly to address the needs of ethnic minorities with regard to some students under-achieving or having difficulty learning the English language. As a nine-year-old school pupil I did not perceive that these policies had filtered through school system, but what I did know is that I was definitely one of those pupils who was under-achieving.

The goal of the set of policies which followed was to assist in creating a better understanding of the range of cultures in the UK (Jones, 1998), as some politicians in government and educationalists began to realise that different ethnic groups had rich cultures that could be shared and celebrated. At the time, these celebrations were limited to

sharing food, music and clothes of the different cultures. While such practices are not to be underestimated, it is important to search deeper into improving the achievement of all pupils, deal effectively with racism and prepare them for life in a Multicultural Society.

The 1970s

For this decade, I begin with the work of Bernard Coard (1971/2021), who was researching why many black pupils were failing to achieve at school. His work was one of the first books I read that prompted me to look closely at what was happening to the black children being educated in my local area. Coard's report highlighted the effect of teachers viewing black children's language as inappropriate and inferior, along with other discriminatory practices that helped to develop a self-fulfilling prophecy of inferiority, low self-esteem and low expectations for their future. Like many black pupils, I too, was placed in the lower stream at primary school and through the years in secondary school I worked so hard to be able to move up each year from the C Class to the A Class. Coard explains how the culture and class bias of assessment tests ensured large numbers of black boys, in particular, were placed in what was termed at that time as 'educationally sub-normal' (ESN) schools.

Table 4. Nationality of Immigrant Pupils in Ordinary and ESN Schools, Spring 1967: Inner London Education Authority

Nationality	Ordinary Schools	ESN Schools
West Indian	54%	75%
Indian and Pakistani	10%	4%
Cypriot	16%	13%
Other	21%	8%
Total no. of Children	55,161	886

In the 1970s, Coard noted,

> The black working-class child, who has different life-experiences,
> finds great difficulty in answering many of the questions, even if he is
> very intelligent" (Coard, 1971/2021 p.15).

These experiences are reflected in comments from Geoff Palmer who travelled from Jamaica to England in 1955. Polly Curtis tells his story,

> It was a month before his 15th Birthday and, by law, he had a few
> weeks of compulsory education left. His mother took him to the local
> school, where he was given a routine IQ test. 'I'd just travelled 5000
> miles from Jamaica. The test asked me 'How does big Ben indicate
> the time?' he chuckles. 'The question meant nothing to me.
> Absolutely nothing.'
>
> He was told he was 'educationally subnormal' (ESN) and packaged
> off to a secondary modern, where students were trained to be road
> cleaners and not much else, he says. Palmer's saving grace was his
> cricketing prowess. He was spotted by the local grammar school
> head and awarded a place. Today he is Professor Geoff Palmer,
> OBE, of Heriot-Watt University, one of only a handful of black
> chemistry professors in Britain. (Curtis, 2005, para.1-2)

In the early 1970s, Coard noted that reading books and the school curriculum did not reflect black people and when it did, it showed them in the role of servants or submissive. Historical figures and heroes were white and the curriculum was absent of any music and art within black culture. He claimed that black children,

> are therefore made neurotic about their race and culture. Some
> become behaviour problems as a result. They become resentful and
> bitter at being told their language is second-rate and their history and
> culture non-existent; that they hardly exist at all, except by the grace
> of whites – and then only as platform sweepers on the underground,
> manual workers, and domestic help. (Coard, 1971/2021, p.32)

Coard's work included strategies of how to move forward. One can also turn it on its head and look at the deficits he notes in the curriculum and the attitudes of teachers and use the opposites as strategies to improve, such as the following: Include black and minority ethnic history through its heroes/sheroes, music, art, and so on, throughout the curriculum of all schools, for the advantage of all pupils. Make sure resources such as library books reflect

the pupils' backgrounds as well as those from other cultural backgrounds. Ensure teachers are trained with accurate cultural knowledge of the children that can be included in the curriculum; that they have the right attitude, positive expectations and avoid stereotypes and discriminatory practices. Increase the numbers of teachers and educational psychologists from global majority heritage, to provide positive role models for the pupils. Schools should also guarantee that IQ tests and assessments reflect the child's culture, whether White British working class, African Caribbean, African or Asian and so on, to enable all children to achieve what they are capable.

Coard's report was specifically written for Black parents to enable them to be more informed about the British school system, particularly the structures that undermine the use of mother tongue, its representation of black people in the curriculum and resources, as well as the low expectation by some teachers of the educational ability of black children to do well. Coard emphasised how parents and the community can contribute to the education and well-being of the children. His six points included:

1. Opening Supplementary schools and nursery schools that have the resources to encourage "a sense of identity, pride and belonging, as well as mental stimulation" (Coard, 2021, p.42)
2. Visiting the school and being informed of the school procedures.
3. Communicating with our children and spending time with them.
4. Reading to the children and particularly reading culturally diverse books.
5. Providing culturally diverse toys, puzzles, bricks, etc., to stimulate them mentally.
6. Being aware of assessment procedures. (ibid, pp.42-44)

The legacy of Coards's book exposed the difficulties experienced by Black Children in the education system. He kick-started the Supplementary School System of which I was able to contribute by helping to establish a Saturday School in Birmingham. Many of the anti-racist and Multicultural policies of the 1970s and 80s came about as a result of Coard's report and he was particularly influential in supporting the UK Caribbean community. The flyer in Figure 3 publicises Bernard Coard's book.

Figure 3. Stencilled Publicity Flyer for Coard's book. Image source: George Padmore Institute (n.d.).

The late 1970s

In 1976, the Race Relations Act (Parliament of the UK, 1976) was published but had little effect as further periods of unrest occurred, leading to the realisation that more research and funding were needed to improve race relations and the education standards of all students. A range of select committee reports were written over the next few years to communicate crucial facts about the problem, findings, and strategies to identify gaps and seek solutions. It was during this time that I began my teacher training course and volunteered to teach at a Saturday Supplementary School, to do something practical and seek a solution to help raise the achievement of African Caribbean children in my local area.

The early 1980s

In 1981, an inquiry into the attainment of African Caribbean pupils was published in the Rampton Report, which made recommendations to support these pupils. In 1985, the Swann Report *Education for All* moved away from assimilation and integration to provide support for policies that promoted education that was Multicultural.

> Whatever the make-up of the locality, the pupils or the staff, however homogeneous or heterogeneous, the interplay of cultures and the world form the backdrop against which we act out our lives and must be represented fully and compulsively in every facet of the curriculum. (1985, p.318)

The primary focus of the report was to change behaviour and attitudes to ensure all pupils know and understand that Britain is a multiracial and multicultural society in which education must reduce racism and stereotypes. The Swann report also showed concern that there were not enough role models in the form of Global Majority (ethnic minority) teachers.

In contrast, Maureen Stone, in 1985, wrote that the 'stress which has been placed on the knowledge of the cultural and home background of 'immigrants' in teacher training' was disproportionate. Stone believed that 'immigrant' parents wanted teachers to provide a more formal approach to teaching which emphasised good knowledge, skills and abilities in reading writing and mathematics (1985, p.248). She argued that providing students who are

proficient in the basic skills would ensure pupils were more successful, achieve better results and get better jobs for the future. However, Maureen Stone ignored the value and place that self-confidence, pride in one's culture, self-image, self-esteem and positive role models have in avoiding underachievement. During my first few years of teaching, I observed how pupils building and gaining self-esteem in particular, helped to boost the potential for all pupils to achieve and be successful in their knowledge, skills and ability.

Between 1979 and 1997, the Conservative party was in power. During this time, the National Curriculum was introduced in 1988. This curriculum shifted the emphasis away from policy and practice of Multicultural Education to the focus on Standard Assessment Tests (SATs), teacher assessments and inspections. Both Margaret Thatcher and John Major seemed to have little time for Multicultural Education. Margaret Thatcher stated, in her speech to the Conservative Conference (1987), "Children who need to be able to count and multiply are learning anti-racist mathematics – whatever that is" (p.6). In 1988, the Conservative party introduced a largely Eurocentric curriculum, and as late as 2008, Lord Tebbit, a former Conservative minister, declared "it is more than ten years ago that I argued that a multicultural society was a recipe for disaster…. society must have a dominant culture" (Tomlinson, 2008, p.125).

The 1990s

John Major stated in his speech in 1992 to the Conservative party Conference that "Primary teachers should teach children to read, not waste their time on the politics of gender, race, and class," (Major,1992). A similar position was argued later in a lecture by Young (2014), whose work on "powerful knowledge" emphasises the need for a core curriculum that provides the specialist knowledge at school to ensure "entitlement to knowledge for all". Young contends that children who are disadvantaged due to a lack of resources are doubly disadvantaged by the overly child-centred, "less powerful curriculum" with which they are provided. He argues that we must not "confuse a necessary respect for the cultural values of a community, with the truth of the explanations offered by school

subjects" (Young, 2014. p.7). However, I claim that cultural values can be included within school subjects which is the very essence of a Multicultural Curriculum.

New Labour entered power in 1997 and made moves to enhance the value of cultural diversity, national identity and citizenship as well as deal with inequalities. These issues were tackled through various reports, policies and initiatives. The *Stephen Lawrence Inquiry Report* (Macpherson,1999) and the 2000 *Race Relations Act* (Parliament of the UK, 2000) emphasised the need to ensure equal opportunities and improve race relations, which in turn, expected schools to have equality policies. These documents also recommended adjusting the national curriculum to "value cultural diversity and preventing racism, to reflect better the needs of a diverse society" (Macpherson, 1999, p.382). These adjustments were also an expectation of the Office for Standards in Education (Ofsted), who began to monitor equal opportunities in their visits to schools.

In 1998, the policy of Education Action Zones aimed to fight inner-city disadvantage and link schools, communities and businesses together to increase attainment, particularly for ethnic minorities. Section 11 was a government-funded group of teachers who supported schools with children new to or developing their English. I remember working with these specialised staff, many of whom were bilingual and worked wonders to improve the English and build the self-esteem of pupils new to England, as well as working with and supporting other teachers and parents with appropriate Multicultural resources.

The 2000s

In 2001, Ethnic Minority Achievement Grants (EMAG) were introduced instead of Section 11 funding, which meant that most of the funding aimed at supporting children from an ethnic minority background was now directly allocated to schools. Many Section 11 teachers lost their jobs as funding was not sufficient for some schools to employ enough staff to teach the changing and increased numbers of pupils who needed support. Some schools employed teaching assistants or other teachers with less experience of teaching children from 'ethnic minority' backgrounds to make the funding go further. However, some

schools benefitted by being able to employ their own staff to meet the specific needs of their pupils. Tikly et al. (2005) evaluated the impact of EMAG and its ability to raise achievement. They found that the grant was partially successful in producing raised attainment for black pupils, but that its success depended on how well the supported strategies were implemented.

Although many Initial Teacher Education (ITE) had policies about equality which covered areas such as Race and Ethnicity, Social Class, Religious Diversity, Bilingual and Multilingual Learners, Refugee, Asylum Seekers, Travellers and Roma, but according to Mirza and Rampersad (2010), these were however, taught in varying degrees. Some areas such as racism were hardly mentioned and teaching about 'refugees and asylum seekers, gypsy traveler pupils and the intersectional effects of race, social class and poverty were often omitted' (p.40). These omissions highlighted the wide gap between policymaking and its successful implementation in the training of teachers.

The 2010s Onwards

After the 2010 general election, the Conservative/Liberal Democrat coalition introduced policies of free schools which allowed parents, teachers, charities and businesses to set up their own schools. This policy was launched to encourage parental free choice and more competition between schools, particularly faith schools, which some reports states have been the cause of stimulating the separation of pupils even more with regard to religion, class and ethnicity. More schools were set up according to religion, or children could travel out of their local area to attend schools of their choice. These policies, which began in the Conservative era and were continued by Labour, added to 'white flight' over many years. An interview by Ben Chu (2011) in the Independent News points to 'white flight' and fear, which was understated in much of the press as a cause of the segregation in Oldham, Burnley and Bradford:

> I came across a white, 48-year-old window cleaner and asked him
> directions to the Asian district of Stoneyholme. He showed me the

way, while telling me that he used to live in that district but that his family had moved out when he was 10. Why? 'They didn't like what was happening. The Asians move in and take over an area. They felt like aliens in their own country.' (Chu, 2011, para.18)

Also, housing policies for new arrivals from abroad, as well as individual choice, were seen as reasons for segregated communities. Councillor Howard Sykes, head of Oldham Council told Chu of the Independent,

I don't necessarily see segregated communities as a problem. Can you blame somebody who chooses to be near their relatives, near the facilities they want, near the shops that sell the things that they want, and where their place of worship is? No. The point is, where [sic] them people do mix – workplace, sport, culture, education, whatever – they do share some common values. (Chu, 2011, para.8)

The disturbances in Oldham, Burnley and Bradford which were also described as 'race riots' prompted the initial Cantle Report on Community Cohesion in 2001, as described in section 2.2. In his later work, Cantle (2012) prefers to link the term Interculturalism with community cohesion. As Interculturalism exists where communities respect and understand each other's diverse cultures, because they are prepared to interact, share and learn from each other. He believed that Multiculturalism merely maintained a culture with its past and separate history, rather than adapting to the enhanced diversity within countries and times of globalisation in which we can work across cultures to provide more chances for intercultural pursuits.

However, Cantle also felt that Multiculturalism did not develop the features of collaboration, discourse, community cohesion and national citizenship far enough to ensure good interactions were effectively implemented. Instead, he argued, Multiculturalism unintentionally endorsed group superiority and separateness that focused on race rather than other types of differences such as sex, religion and disability. Community cohesion was promoted in some local authorities as a way to avoid disruptive incidents in the form of riots in some northern areas in the UK, such as Bradford, Oldham and Burnley, where existed "deep-rooted segregation which authorities had failed to address for generations" (BBC,

2001). Issues such as high youth unemployment, a lack of real economic opportunities which produced deprived wards, inadequate housing availability, and lack of funding to support language lessons for new arrivals were not highlighted in the press.

Cantle argues that even with the divisions of faith, race and culture, we can come together through community cohesion by having an understanding of a shared community in which ALL members want the best for the area they live in and work together to support this. Such cohesion should then lead to an allegiance to the UK by everyone. However, community cohesion across cultures at a local level can be limited in its impact, particularly if the local community and neighbouring areas are not very diverse. Community cohesion is easier if the community is naturally diverse in its cultural makeup. Therefore I consider that all schools need to implement Multicultural Education, whatever the ethnic background of the pupils and staff.

An article entitled *Multicultural Education is Dead* by Jones (1998) emphasises that Multicultural Education is not included in the curriculum by some teachers due to changes in Government policy and the same was being said years later when directed by Michael Gove, the secretary of state for education between the years 2010-2014. Extra pressures placed on schools during his tenure included increased SATs testing, assessments, Ofsted inspections, performance-related pay, free schools and academies, reduced funding and increased accountability mechanisms. Even worse, Jones states, "There are now teachers, who have never heard of the subject [Multicultural education]", and other teachers "once committed to its ideals… now feel compelled to deprioritise the issue" (p.1). Jones was writing 22 years ago, but some of his concerns are raised in the more recent article of Iram Sarwar, a community journalist, in the Huffington Post, which questions "The Death of Multiculturalism?" (2014). Sarwar denounced the Mayor of Newham who attacked Multiculturalism,

> in one of the most multicultural and diverse areas of Britain, in a bid to increase integration. The mayor cut translation services by 72%, removed all foreign language newspapers from libraries and refused to fund single community events. All in a borough with a white

> population of only 17% and where almost 150 different languages are
> spoken. The effects of the policy are now hitting the community.
> (Sarwar, 2014, para. 3)

The mayor declared these cuts were put in place to encourage more community cohesion and to encourage community members to speak English rather than, as Sarwar states, "suppressing it in the name of integration". She also queries whether

> integration means an Indian face that thinks, talks and walks like a
> true Brit (whatever that may be), with no real differences, no real
> diversity and with no culture or 'Indianess'? Translation services need
> to run side by side with English lessons. It can't be one or the other.
> The truth is that a truly liberal society is, in fact, a multicultural one.
> (Sarwar, 2014, para.11)

In 2014 the UK government policy and agenda initiated the addition to the curriculum of promoting "British Values". These values include democracy, law, liberty, respect, and tolerance to those of different faiths and beliefs. British Values are encouraged through the Spiritual, Moral, Social and Cultural development of pupils that aims to "further tolerance and harmony between different cultural traditions by enabling students to acquire an appreciation for and respect for their own and other cultures" (DfE, 2014, p.5). The term "tolerance" needs to be used carefully, however, as there are various definitions such as a "willingness to accept behaviour and beliefs that are different from your own, although you might not agree with or approve of them" (Cambridge Dictionary, 2020, 'Tolerance'), or definitions such as 'endure and bearable' which imply acceptance under duress (Anderson/Collins English Dictionary 2006, 'Tolerance' p.575). It is also important to stress that what are considered to be "British" values are indeed the same ideals valued by many other countries in the world. At the same time, it could also be argued that within Britain there exist differences in education between England, Ireland, Scotland and Wales. These consist of different forms of testing, exam systems, emphasis on religion and embracing free schools, academies or not. Thus, British values also include "respect for the basis on which the law is made and applied in England" (DfE. (2014, p.5) rather than Britain.

3.2 A timeline for Curriculum and Training

1970s

Tomlinson (2009, p.126) cites Nandy's foreword in 'Multiracial School -A Professional Perspective' by McNeal and Rogers (1971), which indicates that in the UK at this time there were teachers and researchers who were concerned about meeting the needs of immigrant children new to England by looking at four major areas:

> the teaching of English; helping immigrant children adjust to a new society; understanding what it was like to belong to a minority group marked out by colour, religion, or culture; and how to adapt to the educational needs of a multiracial, multicultural society. (Nandy, 1971, pp.7-11)

However, Coard (1971/2021) noted that although many teachers were seemingly tolerant and open-minded, he found that they had very little knowledge of the background of immigrant and manual working-class pupils and had low expectations of them and were heavily affected by prejudicial attitudes.

1980s

The Rampton Report (1981) examined why West Indian children were still failing in our education system and stated what was needed,

> Teachers are the key figures in our education system. Teachers and Headteachers are the moving force in developing a multicultural approach to the curriculum. Their training, both initial and in-service, needs to inform and sensitise them to the particular needs and backgrounds of ethnic minority groups and give them an understanding of the theory and practice of a multicultural approach to education. (p.71)

Primary and secondary schools use a number of subjects and standards known as the 'Curriculum' to describe what, why and how students should learn. The English National Curriculum introduced 1988 provides at least ten compulsory subjects, as well as Religious Education from which parents can request that their children can be exempt. Schools which

are classed as free schools, academies or private, do not have to follow the National Curriculum, but must teach a broad and balanced curriculum including English, Mathematics, Science and Religious Education (Government of the UK, n.d.).

The curriculum is a guide to enable the children in school to learn the same things, as well as allow for specific adaptions to be made to ensure the needs of all the students are met. It is composed of a needs assessment, goals and learning outcomes, implementation and teaching strategies, and evaluation. The purpose of the aforementioned is to provide students with the knowledge, skills, values and attitudes to enable them to lead successful lives through their personal development and to bring about positive social change.

Late 1990s

The journey towards developing a Multicultural Curriculum within the National Curriculum began as late as 1999, although some Local Authorities and schools had taken the initiative themselves. In that year, for the first time, its place in policy was revealed in Department for Education and Employment (DfEE) and Department for Education and Skills (DfES) documents, which included "using materials which reflect social and cultural diversity and provide positive images of race, gender and disability" (DfEE,1999, p.32) and therefore recognized diversity as a statutory requirement within the National Curriculum.

2000s

There is no mention of a diverse Curriculum being part of the Award for Qualified Teacher Status until 2002 (DfES/TTA 2003). Importantly, from 2002, for Qualified Teacher Status to be achieved, those intending to teach were required to,

> maintain high expectations of all pupils, raise their educational achievement, challenge stereotypical views and encourage the effective teaching and learning of pupils from all ethnic, social, cultural, linguistic and religious backgrounds. (Maylor et al., 2006, p.39).

For me, a Multicultural Curriculum emphasises teaching and learning that helps students to develop a positive self-image and offers the opportunity for an equitable education in which the curriculum acknowledges, respects, includes and enhances an understanding of different cultural groups and looks at the larger goals of multicultural education engaging opportunities to discuss power, equity, and oppression.

Previous TDA (Teacher Development Agency) reports show newly qualified teachers' views on their training. Results show a slight increase year on year in the quality of preparation for teaching pupils from minority ethnic backgrounds. The TDA Survey results in 2000, for example, showed that newly qualified teachers (NQTs) in Primary School believed they lacked confidence in the knowledge and skills they needed to teach in diverse communities. By 2003, only 30% of NQTs considered their training to be "good" or "very good" in preparing them to teach pupils effectively from minority ethnic backgrounds (TDA 2003). By 2010, this had risen to 43%. Although these figures are improving, they still mean that too many students believed their training did not confidently prepare them for teaching learners from Minority Ethnic backgrounds.

It is important that diversity issues are included in lesson objectives every day and not just a focus during Black history Month or one special topic. Gorski (2000) outlines essential features of a Multicultural Education Curriculum that include its delivery, which concentrates on the different styles of learning, classroom dynamics and the role students have in planning their own learning. Curriculum content should also be as accurate as possible. As Loewen's book entitled 'Lies My Teacher Told Me' (2007) and 'What They never told You in History Class' by Indus Khamit Kush (1983) shows, our history teaching can be misinformed, perpetuate inaccuracies and omit details about a range of histories. For example, the oldest known mathematical artefact is the 35,000-year-old Lebombo Bone (see Figure 3). This bone, found between South Africa and Swaziland, is a baboon's fibula engraved with 29 tally marks that are thought to represent the menstrual cycle. I wonder how many people know this. It is important to consider all ways of knowing not only white, Eurocentric ways.

Figure 4. The Lebombo Bone. Image credit: Original People (2012).

Many important inventions created by black people are not taught about in schools. For example, Garret Morgan (see Figure 4) saved thousands of lives in World War I by inventing the early version of the gas mask and by adding a third position on the traffic light which reduced the number of motor car accidents.

Figure 5. Garret Morgan (1877-1963). Image credit: National Inventors Hall of Fame (2005).

The content of the curriculum should therefore recognise the contributions of all groups such as those of different races, the LGBT community, Women, people who have disabilities, etc., and should be presented from various perspectives. Resources for teaching and learning should be diverse, accurate and critically examined for bias and each classroom should allow for a diversity of learning styles (Gorski, 2000, p.3). Students should be prepared to take an active role in social and civic responsibility, including the local community and world issues. Finally, teachers should review the curriculum and have

feedback from the students. As Gorski states, there should be continuous assessment and evaluation must be in place,

> To measure the success of new and existing programs meant to provide more opportunities to groups traditionally and presently underrepresented in colleges and universities (2000, p.4).

James Banks (1981, 1989) has written many books on Multicultural Education, which are pioneering literature in this field. Particularly his book 'Multicultural education: Issues and Perspectives' emphasises the aim for equality in education through transforming policies, teacher attitudes, resources, teaching styles, assessment methods and counseling. Banks constructed 'The five dimensions of Multicultural Education' to help teachers and students develop good practice, theory and research.

Grant and Sleeter (2006) celebrate diversity with similar views to the Equity Pedagogy of Banks by emphasising that Multicultural Education demands the elimination of social and educational inequalities.

2010s Onwards

Some schools engage British values within their existing curriculum (see Appendix B) with examples such as democracy, through implementing a School Council, appreciating liberty by looking at repressive political systems such as apartheid and exploring how we are interconnected globally. If British values are to be taught through Personal, Social, Health and Economic Education (PSHE) or Citizenship, then this raises the question of why the subject was not compulsory in all schools. Estelle Morris, (2015) writes in the Guardian newspaper,

> the government allocates no initial teacher training places to PSHE – although more than 33,000 teachers find themselves teaching it – and we know it has to battle for time on the curriculum. It's not surprising Ofsted has judged that more than 40% of schools do not have good PSHE lessons (para.7).

In September 2020, most of PSHE finally became compulsory for all schools. It is therefore important that teachers and trainee teachers are allocated the time, training and resources to implement PSHE successfully.

3.3 Other Recent Developments in the curriculum that contribute towards Multicultural Education.

3.3.1 Citizenship in the Curriculum

Citizenship is a National Curriculum subject was compulsory in secondary schools in England from 2002, although in primary schools, it was only recommended and therefore pupils are not required to follow it. However, a main goal for KS2 Citizenship was to "provide pupils with knowledge, skills and understanding to talk and write about their opinions, and explain their views, on issues that affect themselves and society" (Department for Education, (DfE), 2015 p.3)

In my mind, the impact of Citizenship should be seen in the curriculum, the school culture, ethos and the wider community. Particularly as its main similarity to Multicultural Education is in the non-statutory KS1 Citizenship Programmes of Study, which recommends students are taught "to identify and respect the differences and similarities between people", and "to listen to other people, play and work cooperatively" (ibid, pp.2-3). The Key Stage 2 Citizenship Programmes of Study, share many of the aims of Multicultural Education, such as:

2i) To appreciate the range of national, regional, religious and ethnic identities in the UK.
4d) To realise the nature and consequence of racism, teasing, bullying and aggressive behaviours and how to respond to them.
4c) That differences and similarities between people arise from a number of factors including cultural, ethnic, racial and religious diversity, gender and disability.
5b) To feel positive about themselves. (DfE, 2015, pp.4-5)

These points are only valuable, however, if they are implemented, and at present, Citizenship is only statutory for pupils at Key Stage 3 and 4. Rieser (2010) reports on the lack of schools promoting Disability Equality in the curriculum and those that did, only

approached it through Citizenship lessons, rather than through the whole curriculum,

(para.1). I consider it important that students hear the views of people with disabilities and

the issues they have to confront. Lois Keith (1994) writes about her experiences after

becoming a person with a disability.

> I found that the beliefs which we had always shared about equality
> and justice were not enough to help me understand the complicated
> and sometimes hostile world in which I now found myself as a
> disabled person. (Keith, 1994, p.2)

In her book, Keith includes a poem by Jenni Meredith (ibid. p.105) called Disability, which

expresses the exasperation that many people with a disability feel towards others who

exclude them.

Are you *D*eaf?
Are you bl*I*nd?
 Can't you *S*ee me?
 Can't you he*A*r me?
    And do you *B*lame
        My disab*I*lity
            For your *L*ack
                Of ins*I*ght,
            For your shor*T* comings?
                        Do *Y*ou?   By Jenni Meredith (1994)

Decolonising the curriculum also includes inclusive strategies that support pupils with

disabilities by helping,

> families of disabled children getting educated about their rights;
> facilitate the creation of a person-centered planning once the student
> is able to start accessing inclusive education; and provide ideas for
> inclusive communities and for different academic strategies. (Elder
> and Migliarini,2020, p.1853)

3.3.2 Decolonising the Curriculum.

Although Decolonisation emerged in the 15th century with colonisation and those who

fought against it, up to and during the 1960s and again during the final years of formulating

this thesis (2022), there has been a resurgence by teachers and community members to

look at Decolonisation in action regarding the curriculum rather than just in theory.

Decolonising the curriculum links to this research due to its attempts to portray history and

other subjects using accurate knowledge from the perspective of people from other cultures who were once colonised.

Tuck and Yang's (2012) view of Decolonisation means to "strive to undo colonialism" (p.19). As far back as 1967, Fanon explored the importance of decolonising the mind first, in order to make changes and expel colonial practices and powers, as he declared,

> As for us who have decided to break the back of colonialism, our historic mission is to sanction all revolts, all desperate actions. (1967, p.166)

The reggae singer Bob Marley also echoed these views as he sang these words in "Redemption Song" (1980):

> *Emancipate yourselves from mental slavery.*
> *None but ourselves can free our minds.*

The presentation by Professor Paul Miller (2020) describes Decolonising as:

> Not an integration or token inclusion of the intellectual achievements of non-whites. Rather it requires a paradigm shift from a culture of exclusion and denial – to the making of space for other political philosophies and knowledge ... it is adjusting to cultural perceptions and power relations in real and significant ways. (Miller, 2020).

From these views, we can see that decolonisation is not only a thought process or way of being, but is also about the inclusion of accurate knowledge of the history and people of the colonies and other countries, past and present. Higher Education has been reproached for its lack of representation of black writers and theorists in the curriculum, as well as the woeful number of black and female tutors, lecturers and professors in UK universities. These numbers are reflected by Solanke (2017), who states there are "350 black female professors in the UK, out of a total number of 18,000" (p.3).

Decolonising the curriculum can start with training and recruiting teachers, researchers and academic staff from a range of backgrounds, who can help to change pedagogic practices and the institution itself. Decolonising the curriculum recognises the

power of knowledge and how curricular content is passed on. To promote equality in the institutions and society, Decolonising therefore expands beyond the theories and knowledges of what are often referred to as "dead White men" to include scholars from under-represented groups such as from the Global Majority, women, the working-class, LGBT and others. At present colonial practices continue to exist relating to race, stemming from the British Empire and other colonial powers. However, they are being challenged by some staff and students, as various campaigns such as Black Lives Matter (BLM) and others find their voice and demand action to make changes. This links to the views of Stuart Hall, a Black postcolonial scholar who emphasised the need for students and staff to understand British colonialism and its links to present history around the world through the school curriculum as he stated, "There is no English History without other history" (Hall, 1997, p.49).

On a visit to Bristol in 2018, the Labour politician, Jeremy Corbyn reiterated that "it is more important now than ever that we learn and understand, as a society, the role and legacy of the British Empire, colonisation and slavery" (BBC News, 2018. Para.7). As part of Decolonisation today, scholars and other members of the community are demanding the removal of statues of those who were involved in the slave trade, or, at the very least, that statements are attached to these statues that acknowledge the wrongs of the past, and that as a society we re-examine and provide an accurate account of the history taught without the usual omissions.

It is crucial not only to Decolonise the curriculum in school and in further and higher education but also to understand the structural changes needed in the education system. These changes can include reviewing tests, exams, and the allocation of university places to widen access and ensure that they are institutions where all students are accepted and feel at ease to learn. To do this Pirbhai-Illich et.al. concludes that,

> Decolonizing pedagogical practices and the curriculum become a
> necessary part of such a project, as does locating ourselves with
> regard to these issues. (Pirbhai-Illich et.al. 2017, p.5)

Banks' dimension of "Empowering School Culture" in Multicultural Education links to aspects of decolonisation as all staff and students scrutinise all areas of the school/university and its organisation, to change its practices to enable access and success for all (Banks, 2004).

On a local level, in January 2017 the Runnymede Trust reported that Bristol was "ranked 159th for educational inequality out of 348 districts in England and Wales. However, for black people, Bristol has the 3rd highest level of educational inequality in England and Wales" (p.2). This report prompted Bristol City Council in 2019 to examine the curriculum more and support the "One Bristol Curriculum", in order to help address this inequality.

3.3.3 One Bristol Curriculum

The aim of the One Bristol Curriculum (OBC) for KS1-4 was to:

> produce a curriculum representative of the community that serves to
> increase engagement and promote tolerance and understanding … to
> help children explore how different African, Caribbean and Asian
> communities have contributed to knowledge creation, innovation and
> experience in Bristol, the UK and beyond' (Cognitive Paths, 2020,
> p.7)

Pilot studies in primary and secondary schools that have adopted the One Bristol Curriculum, reported the impact of it on the pupils, as well as the staff. Pupils were,

> buzzing with excitement … reporting positive changes in the pupils…
> the pupils learned more about themselves and their classmates and
> grew more confident as a result … the students have a role model …
> benefits were seen across the whole cohort of pupils including white
> pupils. (ibid, p.15)

The results emphasise the relevance and beneficial impact on pupils, that providing a diverse Multicultural curriculum enables all students to understand the links between the different cultures. The outcome of a survey including teachers who took part in the One Bristol Curriculum pilot, found 100% believed they had gained professionally. In addition, they noted changes in their school which were positive; with a teacher stating they are 'so

glad [they] are taking action to address inequalities, diversifying [their] curriculum and

seeking to improve the experience of [their] BAME students' (ibid, p.16).

The One Bristol Curriculum includes:

> Achievements of people with BAME heritage.
> Community enrichment projects
> Past and present experiences of Bristol's BAME communities.
> Role models.
> Teaching on scientists, historians, architects, social commentators and other
> contributors from Global Majority backgrounds. (Voscur, 2019, para.4)

My participation in the One Bristol Curriculum steering group will enable my research

to contribute to its pilot work in the city.

Teachers have such a vital role to play in the education of pupils/students as well as

their influence on the curriculum they teach. However, as the falling numbers in the

recruitment of teachers began to impact on the education of students, the government

looked at other ways to increase the number of teachers in schools. Various programmes

were devised to remedy the shortage of teachers in Initial Teacher Education.

3.4 Initial Teacher Education

It was Mark Twain (1905) who wrote in his notebook:

> There is nothing training cannot do. Nothing is above its reach. It can
> turn bad morals to good; it can destroy bad principles and recreate
> good ones; it can lift men (sic) to 'angel ship.' (p.2 on
> birdvilleschools.net).

A range of Teacher Education programmes are on offer at universities in order for

trainee teachers to obtain Qualified Teacher Status (QTS). These programmes include

trainee teachers spending varying amounts of time in schools to gain the experience,

knowledge and skills to acquire QTS and become a teacher. Teachers are also continually

assessed against Teaching Standards. The Teach First programme emphasises the

importance of placing students in challenging schools in areas of deprivation. This programme allows trainee teachers to have 2 years' training experience on the job in a diverse setting and celebrate their own diversity.

> Your diversity is your strength: wherever you're coming from, you've got a set of unique skills to bring to the classroom - enabling you to develop as a fantastic teacher. (Teach First p.2)

Teach First sets within its mission the aim of 'reversing years of inequality,' and to enable students who are marginalized in schools to have the advantage of having diverse role models.

At Bristol University the more established path for trainee teachers is to receive PGCE training at a university which includes a placement in two schools. It is a 36-week course during which time the trainee teachers are allocated a school mentor and university tutor for support. In addition, it offers Schools Direct as a PGCE course with a paid salary. However, the trainee teachers are recruited by the schools and supported by the university. The course offers teaching in a wide range of schools; however, the prospectus does not highlight inclusion within Multicultural Education and only a few subject descriptions include looking at other cultures and special needs such as

- Geography PGCE you will discover how to help pupils find out about our world and the people it contains.
- Our Mathematics PGCE trains you how to support those who struggle and how to challenge those who excel.
- Discover how to engage young people in exploring world religions and the different themes and topics within. (University of Bristol, 2021/22, n.p.)

However, in a positive attempt to support addressing the lack of Black teachers in the UK, the University of Bristol has funded The Black Bristol PGCE Scholarship Programme for Initial Teacher Education. This scholarship started in 2020 and presently lasts for 4 years.

The University of the West of England has a module on Inclusive Teaching and Learning within its 3-year BA Honours degree in Primary Education, and includes three professional practice placements in,

> diverse schools and settings with children from a range of cultural backgrounds, and across the spectrum of needs. Become an expert communicator, creating a positive, safe environment and a first-class educational experience for the children you work with. (UWE, 2022, para.2)

From when I initially began this research, I can see steps are beginning to move in the right direction for improvements in implementing a curriculum for our present Multicultural Society and I assert, that in Higher Education, Further Education, Secondary, Primary and Early Years teaching, there must be an all-inclusive approach to the programme. There has not been a wide range of research on the effectiveness of the different providers of initial teacher education and the curriculum, which is why this research includes the teacher's views on their training by asking the research question "What are teachers' perspectives on Multicultural Education and their potential to deliver and implement a Multicultural Curriculum?' The aim was to gain some knowledge and understanding of their experience of a Multicultural Curriculum gained during their teacher education training and their work in school. (See chapter 8) In 2020 Ofsted produced a report looking at the teacher education curriculum across the different providers and found that,

> There appear to be relative weaknesses in the depth and coverage of the curriculum (indicator 5a). There also seems to be a mis-match between curriculum planning (indicator 1a) and communication across the partnership (indicator 1b). This may explain why some partnerships were less successful in ensuring that their trainees were well prepared for teaching. (Ofsted, 2020, p.15)

As far back as 1975, Richard Willey's paper 'Teacher Training for a Multi-Cultural Society in the UK' reflects on student teachers' training and in-service courses for teachers in schools. Willey highlights that in 1963 a government committee reported that higher education should teach the UK monoculture and its citizenship. In contrast, in 1971, the committee's view changed to have "an understanding of the multi-cultural nature of society which should feature in any general education" (Willey,1975, p.338). Willey emphasised the need for student teachers who are based in multicultural schools to have specialist training to meet the needs of the children and that ALL student teachers, even in mono-cultural schools, should emphasise that the UK is a multicultural society. Willey's analysis of a

publication by the Community Relations Commission (CRC) (1974) argues the need for teachers to have good preparation in 3 main areas:

- Information: by studying the general social and cultural background of immigrants and migration, prejudices and discrimination. To know how minority communities' function and how policy affects change.
- Technical: by preparing students for their teaching practice, curriculum development, how to teach English as a second language or different dialects, and classroom management.
- Affective: This includes the attitude of the student to other cultures and ethnic groups and to be conscious of their own fears, as well as developing an insight into the circumstances that diverse children face in the UK. (Willey, 1975, p.340)

These three areas are still applicable today. The successful implementation of a Multicultural Education depends upon Initial Teacher Education centres preparing individual students in these areas. Additionally, all the staff in a school have a commitment to continued professional development (CPD) in this area and to developing policies to meet the needs of the school. This CPD is organised by schools and consists of workshops and courses run by the local education authority or schools to develop the skills of current teachers and staff and can assist teachers to gain promotions.

Maylor et al. (2006) examined those multicultural practices in initial teacher education (ITE) that have been identified as good. The cases described include Multiverse Resources, which is a three-year project designed to develop better guidelines in ITE, to allow teachers to 'highlight more of the contributions of women and underserved minorities in their classrooms.' (2020, para.5), that will support the development of good practice of teaching and learning in schools to ensure that all pupils achieve. The resources include material designed to improve teacher knowledge and understanding of diversity, such as the Multiverse website which provides access to resources, opportunities to exchange ideas and conferences and courses which allow teachers to develop their Multicultural practice further. Maylor's research found that although some ITE included an assurance to promote Multiculturalism within the elements of the curriculum, many students were in fact on a teaching placement in mono-cultural schools and were less likely or able to confidently teach

about aspects of stereotyping or challenge myths about people from culturally and diverse backgrounds.

In connection with this, a college study emphasised how important it is to evade tokenism,

> to avoid what they describe as the 'goldfish bowl' approach, in which student teachers look at diversity from the outside and adopt a tokenistic approach, rather than appreciating its value (Maylor, 2014, p.41).

Mirza and Rampersad (2010) highlight that many newly qualified teachers feel unprepared to teach in schools with culturally diverse pupils. Some students noted that the teaching of diverse pupils was reflected in some of the taught aspects of their course and their teaching placements in school. However, the amount of time spent on this area varied, with some students restricted to only two to three hours out of their entire course. ITE providers state the main reasons for this lack of consistency or omission as a limitation of time, the location of the college or school, and "lack of commitment, knowledge and expertise; both in schools and the provider" (p.40).

Mirza and Rampersad (2010) also examined teacher training for a Multicultural society by looking at the Qualified Teacher Status Standards, in particular, the Standards under the heading 'Achievement and Diversity':

> Q18. Understand how children and young people develop and that the progress and well-being of learners are affected by a range of developmental, social, religious, ethnic, cultural and linguistic influences.
>
> Q19. Know how to make effective personalised provision for those they teach, including those for whom English is an additional language or who have special educational needs or disabilities, and how to take practical account of diversity and promote equality and inclusion in their teaching.
>
> Q20. Know and understand the role of colleagues with specific responsibilities, including those with responsibility for learners with special educational needs and disabilities and other individual learning needs. (TDA, 2008, p.8)

Although the standards acknowledge the importance of teachers being prepared to understand and implement achievement and diversity, their vagueness also left the QTS

standards open to misunderstanding and being implemented in quite a constricted manner that lacks rigour in preparing teachers for teaching a Multicultural Curriculum.

A new round of revised standards came in September 2012, led by the Conservative Government, who came into power in 2010. These new standards placed significant emphasis on teachers ensuring they set and enable pupils to achieve high education standards, while omitting words such as diversity, ethnic and cultural. These are replaced by phrases such as:

> 'Stretch and challenge pupils of all backgrounds' (p.10)
> 'Have a secure understanding of how a range of factors can inhibit pupils' ability to learn, and how best to overcome these.' (p.11)
> 'Have a clear understanding of … those with English as an additional language.' (p.12)
> 'Not undermining fundamental British values, including democracy, the rule of law, individual liberty and mutual respect, and tolerance of those with different faiths and beliefs.' (DFE, 2012, p.14)

One of the crucial aspects of QTS standards is that teachers can "contribute to the design and provision of an engaging curriculum within the relevant subject area(s) (DFE, 2012, pp.10-12). However, with the demands of the range of compulsory curriculum areas in primary education, I wonder how many teachers and schools will take the time to ensure their curriculum reflects a Multicultural Curriculum. Including Citizenship in the Curriculum can contribute positively towards Multicultural Education and a Multicultural Curriculum. In addition to other later developments for the curriculum such as decolonising the curriculum and the One Bristol Curriculum which will be discussed more in the following section.

3.5 Conclusion

I have unpicked the key points of the different policies and reports and how they have influenced the curriculum and initial teacher education from 1950s to today. These reports and policies have led to the creation of this research because Multicultural Education and the curriculum still needs contributions towards improving its implementation. The reports and policies have led to developments in the areas of Citizenship, Decolonisation and the

One Bristol Curriculum. There are also still educational institutions that continue to perpetuate inequalities through systemic racism and other forms of injustice and discrimination, therefore, I am convinced that until the employment of Global Majority teachers is increased and the content of CPD, all teacher training and other university degree programmes is Multicultural, these structural inequalities will remain unchanged.

Although more schools are re-examining their curriculum, structures and staffing in schools, there are still huge concerns that exist over what knowledge is taught and what knowledge is omitted across the subjects in the curriculum even with Ofsted going into schools. For instance, in the music curriculum, do schools include black classical musicians such as Samuel Coleridge-Taylor, George Walker, Ignatius Sancho, Florence Price or Shirley Thomas? I assert that a Multicultural Curriculum can be implemented through all areas of work in school rather than just during Black History Month as shown in Oldton Primary School's Key Skills Planner (See Appendix J).

The next chapter highlights the methodology I have chosen, through which the children, parents, teachers and community engage in telling their family stories and dialogue to illuminate their cultural, social and historical backgrounds to support a Multicultural Education and a Multicultural Curriculum.

4. A Tank Through a Difficult Terrain

My Culture Box

Artefact #7: A toy tank.

When my own father came to England, his first job in the late 1950s was a tank driver at Chilwell, an Armoured Vehicle Depot in Nottingham. As tanks help you navigate through difficult terrains, this tank relates to my initial challenges dealing with philosophy as well as referring to the struggles and experiences my father faced on his arrival in England.

Introduction.

This chapter sets out in more detail the ontological perspective, which influences my epistemology which establishes my rationale for my methodology and organises the methods for this research. This chapter is separated into five main sections. The first part begins with a description of my philosophical journey, which explains the ontological and epistemological position that assisted my decision to choose the Critical Interpretivist paradigm and Narrative Inquiry. This includes my reasoning to choose Narrative Inquiry through autoethnographic and biographical writing, which enabled me to provide the participants and myself with a voice and address my research questions. The second section examines my research design to detail the phases and reasons for choosing the methods of collecting data, the process, participants and the pedagogy of the Culture Box. The third part reveals the argument for using thematic analysis to analyse and interpret the data, and shows how the themes originated and how the narratives were presented by using poems, prose and photographs. The fourth section describes the ethical issues that arose and that I needed to consider during this research. In addition, I describe thoughts on my positionality from a range of angles.

Finally, the last section of this chapter includes my critical reflections on my use of Narrative Inquiry as well as criticisms towards it.

4.1 My Journey to Thinking Philosophically!

I begin this section by telling the story of the difficulties I faced as my relationship with the idea of philosophy evolved. My concept of what is philosophy was not an easy journey for me to make, hence the title of this chapter 'A Tank Through a Difficult Terrain.' I am coming from a Post-Colonial standpoint that links to Multiculturalism and influences the way I see the world. Post-Colonial recognises subjugation and monoculture in education and philosophy. Engaging in Philosophy, Black philosophers did enable me to be clear about questions and ideas for my research to make a difference. My aim was to acquire the

knowledge to gather, examine and analyse the data gained from the Culture Box project using a critical interpretive approach. Van Norden explains,

> We are doing philosophy when we engage in dialogue about
> problems that are important to our culture. (Van Norden, 2017, p.142)

As a person of African Caribbean heritage, born and educated in England, I was not exposed to the many philosophers of Africa and the African Diaspora and their philosophies. Initially, when I thought of philosophy, the first images that came to mind were those of Greek philosophers such as Socrates, Plato and Aristotle. These images were created because I was "being educated in the absence of Multiculturalism" (Rubel-Lopez and Anselmo, in Phillion, et al., 2005, p.55), and showed the extent to which my monoculture education in Britain had undermined my knowledge of legitimate philosophers who were not classed as European and white. My confusion was reinforced by the exclusion of Black philosophers from research methods teaching at the various universities I attended. This was a continuation of the experience of denial, erasure and alienation that my contemporaries and I experienced in the British education system as children.

Through my own reading, undertaken so that I could design a project to support a Multicultural Curriculum for my pupils, I discovered that many Greek philosophers such as Hippocrates, Pythagoras, Socrates, Plato, and Herodotus travelled to Kemet (Egypt) to study at the temple-universities of Waser and Ipet Isut. They were therefore influenced by African philosophers and worked closely with them, giving credence to Moseley and Ferguson's (2011) argument for transferring "the citadel of philosophy from Mt. Olympus to Mt. Kenya..., a recognition that world philosophy is not located in Europe" (p.1). Philosophy is not as European or white as we are led to believe. This realisation strengthened my own identity and development of more self-belief to challenge many of the things I was taught and accepted as the norm. I have read many books and articles by black writers, such as Frantz Fanon (1952), Martin Luther King (1986), bell hooks (1982), C.L.R. James (1980), Toni Morrison (1987), Cornel West (2014; 2018), Frederick Douglass (2018) and Angela Davis

(2016), but had not initially thought of them as philosophers due to my Eurocentric education. However, I now realise their debates about race, identity and culture were and are philosophical. It is important that these diverse philosophers from different ethnic backgrounds are more widely recognised and accepted as philosophers on equal terms as those from European philosophical traditions. Similarly, Van Norden, studied Chinese philosophy, and puts forward the view that there should be an inclusive, multicultural approach to philosophical inquiry.

> Anyone who bothers to learn about it [non-Western philosophy] with an open mind does recognise it as both philosophical and important. (Van Norden, 2017, p.16)

The Martinican philosopher, politician and author Aimé Césaire wrote about maintaining dignity in African cultural values and the Black experience through his poem "Notebook of a Return to My Native Land". The extract below reflects his desire as a Black man to have a voice through philosophy, politics and writing. It speaks of a philosophy born out of the Black experience and the immediacy of its concern with the depths of its knowledge of liberty and justice.

> *I Want To Rediscover The Secret Of Great Speech And Of Great Burning.*
>
> *I Want To Say Storm.*
>
> *I Want To Say River.*
>
> *I Want To Say Tornado.*
>
> *I Want To Say Leaf, I Want To Say Tree.*
>
> *I Want To Be Soaked By Every Rainfall, Moistened By Every Dew.'*

> *(Césaire, 1939, p.16)*

Cesaire's insight reflects my own experience with philosophy in trying to find my voice; to gain the ability to explain and claim the space of philosophy to articulate my view of the world and what I know for this research.

I became more precise about my aims and research questions as well as who would participate in the study and the research methods I would use. However, I approached research philosophy lacking the confidence to decide on the paradigm within the maze of options available. However, reading Black philosophers alongside others who had studied culture and education steered me in a direction that was aligned to the beliefs, values and pedagogic practices represented in my teaching and implicit in my career-long commitment to Multicultural Education.

The values of a Multicultural Curriculum are central to preparing all pupils to live in a world where their views are broadened, self-esteem built/enhanced and academic performance improved. The philosopher bell hooks wrote about the importance of self-esteem using the definition of the psychologist Nathaniel Branden, cited by hooks,

> Self-esteem, fully realized, is the experience that we are appropriate to life and to the requirements of life … Self-esteem is confidence in our ability to think; confidence in our ability to cope with the basic challenges of life; and confidence in our right to be successful and happy; the feeling of being worthy, deserving, entitled to assert our needs and wants, achieve our values, and enjoy the fruits of our efforts. (hooks, 2003, pp.xi-xii)

This definition resonated with my own experience which was opposite, referring back to the Prologue and my own lack of self-esteem and low achievement in my early years.

Pedagogic practice that has high expectations of pupils and applies teaching practices such as role-play, reflection on pupils' own lives, co-operative projects or experiments, active learning, questioning styles, creative and critical thinking are essential to ensure successful lessons (Nieto and Bode, 2008, pp.132-133).

Looking at the relationship between values of a Multicultural Curriculum and the philosophy articulated by Black writers who wrote about race, gender, culture, language, disability and class, it aimed to expand student perceptions of the world. Grant and Chapman (2008) assert that through a Multicultural Curriculum and good teaching; inequality can be dealt with and help to ensure all students have an equal opportunity to access an equal education. In the following section, I explore those philosophical concepts that are

especially pertinent to my research journey and my positioning of it within the dimensions of critical interpretivism and narrative inquiry.

Philosophical Concepts

My personal educational values are shaped by my world view, where I argue for a critical interpretivist ontology. I present my interpretations of the data from the life stories and the participants' interpretation of their worldview to provide critical results that allow for curriculum changes towards equity within education, other structures of power and social justice. Sikes and Goodson (2018) also assert that when using life stories we should see, "participants and researchers as being each engaged in interpreting/narrating the world from their own perspectives" (p.61). My ontological stance also becomes my argument for using a Narrative Inquiry methodology, which facilitates children and parents to talk about their home lives and my life story told through autoethnography, to relate and run along-side those of the children, parents and teachers.

The ontology of interpretivism is based on relativism. Therefore, our view of the world depends upon how we relate to it. Our perspectives can vary from one another and these can be analysed and conclusions made. However critical theory informs critical interpretivism, in that it not only has many interpretations of the world but looks at the shared reality to provide an alternative interpretation on how to question the power structures which may be political and cultural and then transform society. Like the Sankofa bird, Critical Theorists can look back to move forward which is why they incorporate a historical realist approach. The reality is that society at present is unjust and unequal, and this is a result of values attributed to political ideology, aspects of culture, economics, racism and patriarchy. The participants in this research and I are historically situated in our social, political, cultural, economic, ethnic and gender groups, which influence our views and the research outcomes. This is our historical realism.

When locating myself within critical interpretivism, I am aware that my assumptions about Multicultural Education is necessarily partial and influenced by my own beliefs, values,

background and context as a researcher. It is important to emphasise that in critical interpretivism, what is really important, is transparency and reflexivity. In this respect, I have sought to make my own positionality in relation to the research explicit (Section 4.4.2.).

Critical theory pushes one to challenge the structures within which power resides – such as education. Critical interprevists go further than interpretivists, as the goal of the research is not only to process interpretations and values but also to consider them in relation to critical analysis of power and inequality so as to bring about transformative change. (See section 8.3 where teachers provided suggestions for change and ways forward in the training of teachers). At the level of the individual agency, this change removes barriers, such as prejudice and low self-esteem. It provides teachers with the knowledge, skills and awareness that enable a Multicultural Curriculum to be accessible for all students, to espouse democracy, emancipation, freedom and justice. Klein and Myers claimed that,

> Critical research seeks to be emancipatory in that it aims to help eliminate the causes of unwarranted alienation and domination and thereby enhance the opportunities for realizing human potential.(Klein and Myers, 1999, p.69)

Critical interpretivism continues to place an emphasis on the validity of subjective interpretations of my participants. Interpretivism enabled me to uncover through narrative inquiry themes and events arising from the data and critical theory helped me to examine these in relation to injustices within the curriculum. As a result, I was provided with information that enabled me to make changes and produce a pedagogy to empower the pupils, parents and the community, through the further development of the Culture Box approach.

Fanon and Freire

Frantz Fanon (1961) studied the psychological effects of colonialism on those who were colonised. I would describe Fanon's ontology as critical interpretivism, as his use of

therapy connected his patients to their interpretations of their cultural background to bring

about change. Fanon's insight into diverse cultural understandings and practices supported

the recovery of the patients. Aspects of his work inspired me as a researcher towards an

interpretive approach that seeks to understand meaning and how meaning is culturally

mediated. I share similar ontological assumptions as Fanon, including the reality of

colonialism and the need to fight against it to make changes. In his work 'The Wretched of

the Earth' Fanon asserts the oppressed should fight albeit with violence to make personal,

social and economic changes as he stipulates,

> it is clear that in the colonial countries the peasants alone are
> revolutionary, for they have nothing to lose and everything to gain.
> (Fanon,1961, p.61)

Arendt states,

> No one engaged in thought about history and politics can remain
> unaware of the enormous role violence has always played in human
> affairs, and it is at first glance rather surprising that violence has been
> singled out so seldom for special consideration. (Arendt, 1970, p.8)
>
> we know, or should know, that every decrease in power is an open
> invitation to violence-if only because those who hold power and feel it
> slipping from their hands, be they the government or be they the gov-
> erned, have always found it difficult to resist the temptation to
> substitute violence for it. (ibid, p.87)

Fanon aimed to fight oppression and ensure cultural freedom because he connected the

individual's experience and being to social conditions. His work reflects critical theory by

challenging injustice and removing barriers that create low self-esteem. Gilroy's (2015)

interview with Yancy, emphasises how Fanon's work directly addresses the betrayal of

people of African descent.

> In "Wretched of the Earth," Frantz Fanon speaks powerfully about the
> need and the difficulty of getting beyond this Manichaean perspective.
> He describes how the Manichaeism of the colonizer creates the
> Manichaeism of the colonized. That reaction cannot be avoided but it
> is also a bad place to get stuck. (Yancy and Gilroy, 2015, para.8)

Fanon's work influenced me along with that of other leaders such as Malcolm X (1964), Martin Luther King Jr. and James Banks in the US and Steve Biko (1978) and Odora Hoppers (2002) in South Africa. In Britain, the major influences were Paul Gilroy (1999; 2008) and Stuart Hall (1996). Fanon's influence on my research stems from his work, which is now seen as having a post-colonial perspective, with critical theory and how one's identity in society affects mental health. These are a few reasons why allowing children to explore their identity through the pedagogy of Culture Boxes and a Multicultural Curriculum is so essential. As a Narrative Inquirer, Fanon's influence is even more significant, as he used his lived experiences as a Black man in society in his work; likewise, I have used the stories of myself and other individuals to understand aspects of culture and society.

The Brazilian philosopher Paulo Freire (1972, 2000) believed that knowledge of our world is an interpretation between people that requires clear and critical understanding. Through his work in education, Freire sought to remove inequality and injustice by enabling students to see their limiting situation and then transform it. Stuart Hall's project on Cultural Studies in Birmingham between 1978 and 1982 examined the role of culture and social transformations in a Multicultural Society, so adds and differs from Freire's work as it provides the insight to recognise the oppressive structures that need transforming in society to reduce prejudice.

Both philosophers reveal the purpose of their work is transformation and anti-racism; similarly, the practices in Multicultural Education are a means to enable change in the education of students and reduce prejudice. To see how using Narrative Inquiry enables the sharing of personal narratives to reveal experiences and develop empathy and understanding that encourage the changes towards a better world and the goals of Critical Interpretivism will be discussed in the next part.

Rationale for using Narrative Inquiry.

Connelly and Clandinin described narrative as being both phenomenon and method and therefore,

> People by nature lead storied lives and tell stories of those lives, whereas narrative researchers describe such lives, collect and tell stories of them and write narratives of experience. (Connelly and Clandinin, 1990, p.2)

My love of storytelling, hearing and reading stories, influenced my decision to choose narrative inquiry approach as an epistemology, rather than any other. Through Narrative Inquiry I was able to listen to the participants' stories, ask questions and record the lived experiences of them and my own. It was a way in which I hoped I would be able to understand the lives and culture of others as I listened to their stories as well as tell my own story and journey of identity. McAdams explained,

> Our stories spell out our identities. But they also speak to and for culture. Life stories sometimes say as much about the culture wherein they are told as they do about the teller of the story. (McAdams, 2008, p.21)

Epistemology is centred on how I know and the forming of knowledge is circular rather than linear as seen in positivist epistemology and is not objective in an impersonal way. It is essential to understand other cultures by learning and understanding how they think and feel in a personal way, by attempting to put ourselves in their shoes. Freire (1978, p.19) believed that to gain "unity; one must have epistemological curiosity". This curiosity can be achieved by the participants sharing their lived experiences and converting those experiences into knowledge that can help all acquire more knowledge. The Culture Box aimed to empower the children to value their creation and interpretation of their own knowledge. The artefacts enabled the dialogue from their life stories to aid the teaching, learning and knowledge process. Similarly, Huber et al. (2003) research used Peace Candle Gatherings to provide "narrative inquiry spaces" (p.271) within the curriculum "where children could tell the stories of who they were and who they were becoming as they lived alongside other's stories" (p.273).

Stuart Hall's epistemology is rooted within politics and the community. His work on Cultural Studies (1990, 1992, 1997) aimed for social changes in our Multicultural society

which leads to my argument for the narrative inquiry approach as the epistemology within the broad family of interpretivist epistemologies and the basis for this study about a Multicultural Curriculum and the role the community can play in it.

In developing my research, I understand that there are many truths; that people can have different perceptions, interpretations and experiences of the world and how they relate to it. These areas reflect my choice of the philosophical paradigm of Interpretivism. I combine this with the paradigm of Critical Theory as the ontology of Historical Realism over time shapes our reality through our values of social, political, cultural or gender. (Ryan, 2018, p.2). This combination enabled me to use Critical Interpretivism as a philosophical thread through this research, that also worked well with Narrative Inquiry. Klein (1999), concludes that the 'union of critical research and interpretivism… [can provide] great research opportunities' (p.22). He maintains that Interpretivism's,

> Emphasis on a communicative orientation (or interest in human understanding), it explicitly relates, to hermeneutics, which is also the heart of interpretivism. Therefore, I consider the full development of all the potential relationships between interpretivism and critical theory as one of the most fruitful avenues for future research. (Klein, 1999, p.22)

To find these perceptions, interpretations and experiences of the participants, as well as their cultural and social values and so on, would be better expressed through using qualitative research methods.

Qualitative Research

This qualitative research had the benefit of enabling me to meet with the children, their parents, my parents and teachers personally. These meetings provided rich, detailed data, which revealed further insights into their experiences and opinions. These insights although personal to the participants, also provided a picture of a social group or specific culture that can influence policies and practice changes. Denzin and Lincoln explain qualitative research.

> Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. (Denzin and Lincoln, 2005, p.3)

The qualitative methods included data collected which was descriptive and explanatory, such as life stories, interviews, observational field notes, interpretations and reflections. I am influenced by the narrative inquiry work of Trahar (2006), Sikes and Goodson (2018), Clandinin and Connelly (2000), and Phillion, et al. (2005) who also combine narrative and life experience in Multicultural Education.

Trahar (2006) looked at international education in higher education through narratives of cross-cultural research. Phillion's (2002) work on stories in the classroom linked to multicultural teaching and learning is most pertinent to my research. I also drew inspiration from He's (2002a) narrative inquiry based on cross-cultural lives in Canada and Clandinin and Connelly's (2000) use of narrative inquiry to comprehend stories and experiences. Goodson and Sikes (2001) work on life history within educational settings informs my research design. I also applied Goodson's (2018) work to advise my research relating to the teacher's stories.

> Combine a concern with telling teachers' stories with an equal concern to provide a broader context for the location, understanding and grounding of those stories. (Goodson, 2018, p.99)

Qualitative research enabled me to explore a range of methodology to use or dismiss in this research design. I did not choose grounded theory as my aim was not to generate a new theory from the data I collected. I did not use ethnography on its own as the children in the research had different cultures to explore and share rather than as a researcher being immersed in one cultural experience. Phenomenology was not used as I did not explore the essence of one experience; rather I explored the stories of many experiences over time.

My experiences and story played an important part in this research because it provided the genesis and the context for the study. Authoring my own story led me to using Autoethnography to explore my own personal history of experiences and culture.

Autoethnography

Autoethnography is a process within narrative inquiry which enabled me to express my story but also one that could be shared with my participants. As Trahar, states,

> Either I must be a storyteller or a story analyst – I am Both. I am telling my own stories, telling others' stories as I heard them, and engaging in some re-presentation of those stories. (Trahar, 2006. p.102)

I have selected narrative inquiry, as the themes I am concerned with such as stories of experiences that are lived or felt, can be explored more effectively using this approach. As Sikes and Goodson comment that it is in,

> The construction, telling and retelling of personal stories, to ourselves and to others, that we attempt to make sense of our lives and give them meaning. (Sikes and Goodson, 2001, p.61)

Like Fanon, I connect these stories to societal structures and my version of historical realism, which are central to understanding a Multicultural Curriculum. As Speedy (2008) explains, our view of the world is formed by "the stories we tell ourselves about our lives" (p.59). My storytelling through my autoethnographical writing has allowed that quiet, introverted girl in the Prologue to have a voice to tell my story.

I used autoethnography aided by the use of artefacts in my Culture Box to describe my personal experiences, interpretations, events, insights and points of view in the context of wider cultural, political and social meaning and understanding. Richardson, acknowledges that,

> Autoethnographies are highly personalised, revealing text in which authors tell stories about their own lived experiences, relating the personal to the cultural. (Richardson, 2000. p.931)

My personal experiences are used as data to describe, analyse and understand my cultural experience. It is in essence a form of self- narrative that engages my voice as I describe and reflect on the artefacts in my Culture Box. The pot of salt in my Culture Box is

important to me, for example, as it reflects the personal hardship of my grandmother, who worked hard scooping salt up with her hands for a living, as she stood knee-high in the Salt Pond. This artefact has historical and personal relevance, however, as research by Jarvis (2012) shows. Salt provided the island of Anguilla with one of its primary sources of income up to 1967. The Salt Pond supplied salt to trade or raid with the Dutch in the early 17th century, to preserve their fish and meat. My salt pot is also used as a metaphor for the chapter entitled "Salt to Preserve Our Heritage," in which I explore and preserve my parents' narratives and show how they can be shared to contribute to children's learning within a Multicultural Curriculum.

Adams et al. elaborated in more detail regarding their description of autoethnography as it:

1. Uses a researcher's personal experience to describe and critique cultural beliefs, practices and experiences.
2. Acknowledges and values a researcher's relationship with others.
3. Uses deep and careful self-reflection... to interrogate the intersection between self and society.
4. Shows people in the process of figuring out what to do, how to live and the meaning of their struggles.
5. Balances intellectual and methodical rigour, emotion and creativity.
6. Strives for social justice and to make life better. (Adams et al., 2017, pp.1-2)

This qualitative research using narrative inquiry enabled me to use a variety of methods to gather data for my autobiography as well as the other participants in this research, such as case studies.

Case Studies

Using case studies in this research design enabled the detailed study of a group of children in a school, to determine how they could be engaged in supporting a Multicultural Curriculum in a primary school. The case studies included the use of qualitative methods such as participant observations of the children during their presentations of the Culture Box, semi-structured interviews, discussions, field notes, participant observations, discussions, artefact analysis, thematic analysis and interpretations. Justification for the use of case studies

enabled the research to provide clear descriptions, comparisons, interpretations and understanding to respond to the research question 1. They provided in-depth information and knowledge to explore what can be gained from a Multicultural Curriculum.

I encouraged the children and my parents to use artefacts to narrate their biographical and family stories revealing their interpretations as well as my own interpretations of their narratives and what they mean within my view of a social, cultural and historical context. The interpretations are therefore subjective as they will include various perspectives of what may be real about of what we feel, see and experience. The data from these stories are presented in the form of narrative prose and poems. Semi-structured interviews enabled the children's parents to talk about their biographical stories and the teachers' educational experiences of training and teaching.

The interviews I conducted as Speedy (2008) states, have "narrative intentions giving particular attention to the stories people tell themselves and others about their lives and worlds" (p.83). I come from a family whose parents loved to tell stories and would often discipline us and provide words of wisdom through stories and proverbs, such as 'If you can't hear, you will feel.' The following diagram illustrates the methodology for this research visually including my autoethnography moving through the distinct parts of the research, ending with my development as a researcher.

Figure 6. Methodology Diagram
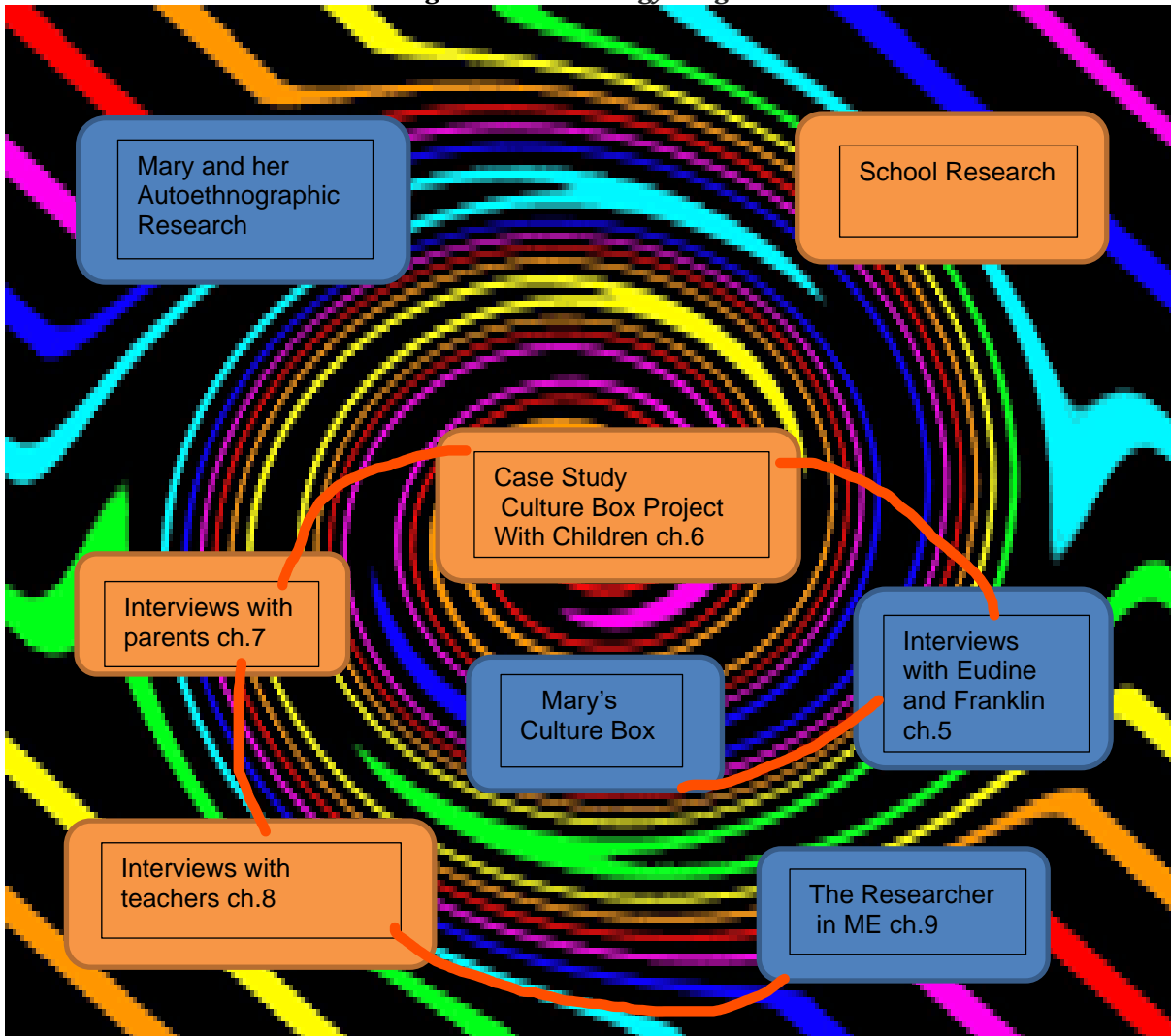
4.2 Research Design.

I began this research with a prologue that tells the personal narrative of my life and experiences as a child in the community and at school without a Multicultural Curriculum. My teaching experience and the examination of schemes of work for the curriculum, reveal that the school curriculum has provided little space for the stories, histories, literature and art that reflects the children's home culture.

Practically, one of the aims of this narrative research is to help change practice in school by providing a practical pedagogic resource of the Culture Box (See Artefact 4.) to enhance the curriculum. It also shows how the use of artefacts that children, parents and the community share, can contribute to a Multicultural Curriculum in school. Handling,

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interpreting and talking about the artefacts in the Culture Boxes allowed the children, their parents, my parents and myself to tell the narratives of family history, which led to exploring historical and social changes more broadly. This research encouraged rich discussions in which questioning and critical thinking skills were used and developed. The artefacts provided us with an understanding of one another's lives, past, culture and identity. They provided the stories to enable teachers to know and understand the diverse home cultures of the children. Pupils who have a powerful sense of their own identity and culture generally have good self-esteem and also achieve more at school. The stories of students from diverse backgrounds were used in the case studies of Nieto and Bode, who asserted:

> The more that students are involved in resisting complete assimilation[4] while maintaining ties to their ethnic and linguistic communities, the more successful they will be in school. (Nieto and Bode, 2008, p.330)

The Culture Box was devised to include artefacts that enabled the students and myself to tell the stories of our family backgrounds, cultures and experiences.

My Culture Box

Artefacts have been defined as,

> Anything made or modified by people, so artefacts are not just 'things' but are intricately linked with people's needs, capabilities and aspirations. (Hurcombe, 2007, p.3)

In this research, I chose artefacts to inspire telling stories about my family culture and significant parts of our family history. My Culture Box included artefacts that enabled me to research further details, reflect on my culture and recognise the social commentary that it was able to elicit. It also enabled me to preserve family information that could be shared with other family members, particularly as my parents were elderly.

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[4] Assimilation exists when the minority group or culture adopts the culture of the dominant group and finds that the characteristics of their own culture are drastically reduced or even disappeared.

My decorated Culture Box included photographs of a Dutch Pot and guitar which provided the stimulus to enable my parents to narrate their life story and also helped to reveal stories about the behaviours of others who were racist, and critically, stories that we can learn from in order to transform views for the better. My artefacts also included photographs, toys, African music CD, a map, a mango, salt, a tin of beans, Kwanza book, historical timeline, a cross, a framed picture and plaque (See Appendix M).

By choosing artefacts I also wanted to promote a critical pedagogy that supported a Multicultural Curriculum that engaged and inspired the children as they interpreted and talked about the artefacts and learned about cultures like theirs and those outside their experience.

Culture Box Project as a Pedagogy.

Central to my research methodology is the Culture Box Project, which was used as a pedagogy. The children decorated a shoebox, which they took home. With their parents they placed personal artefacts within the box. As a teacher and facilitator, I invited the children to talk about the artefacts and this generated family stories. The children told stories to recollect and share their experiences and interpretations. These stories reflected their cultural heritage. According to Clandinin and Rosiek,

> Human beings have lived out and told stories about that living for as long as we could talk. And then we have talked about the stories we tell for almost as long. These lived and told stories and the talk about these stories are one of the ways that we fill our world with meaning and enlist one another's assistance in building lives and communities. (Clandinin and Rosiek, 2007, p.35)

Mortimer (1999) defines pedagogy as "any conscious activity by one person designed to enhance learning in another" (p.3). This pedagogy includes the process and practice of teaching that shows how knowledge and skills are conveyed to support learning, facilitate understanding, knowledge and application for the children and others. Pirbhai-Illich et.al. emphasised work on culturally responsive pedagogy that stresses,

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> The importance of classroom relationships and the need to go
> beyond these to relationships with families, communities, lands,
> spaces and places. (Pirbhai-Illich et.al., 2017, p.17)

Pedagogy encourages teachers to use materials and create a climate in the classroom or learning environment that ensures pupils are motivated and able to think critically. I intended to use the Culture Box as an original pedagogy that can be used in schools. This pedagogy combines visual, kinaesthetic, auditory, social and dialogic teaching and learning styles to help the narratives to be understood and interpreted. The Culture Box and its contents are visual; the process of the children and their parents finding the artefacts at home and handling them to place in the box and taking them out for others to handle them is kinaesthetic. The practice of putting items in a box has existed since time began, from matchboxes to trunks, from the Ark of the Covenant and the myth of Pandora's Box to Peppa Pig and her box of secrets. Talking about the artefacts and their connected stories through the discussions, questions and responses is dialogue and listening to the stories is auditory. This pedagogy also includes the teachers and children viewing the classroom as an environment where children are safe to take the lead and contribute to the curriculum, using their stories to enhance a Multicultural Curriculum because they are recognised as knowledgeable and critical thinkers. Mortimer, concurs that this pedagogy,

> helps the child understand better, more powerfully: this is fostered
> through discussion, collaboration and the process of sharing
> knowledge in an unthreatening community." (Mortimer, 1999, p.7)

The Culture Box enabled data to be collected as the children talked about the artefacts in their box. Their narratives, sharing of knowledge and discussions were recorded using an audio recorder and video and then transcribed.

Cynthia Kiefer (2017) acknowledges that "through artefacts, cultural anthropologists discover more about the everyday lives of people and their social and cultural milieu" (p.1). The Culture Box Project has used artefacts to allow the children, parents and myself to have a voice, bond with each other and interpret what the artefacts mean to them. During this

research I have been fortunate to be able to encapsulate these events and allow the children and myself the time to reflect, question the meanings and stories associated with them. The artefacts the children presented were personal objects, some old and some new, that had special memories and meaning to them. They bring our past history to life and can be interpreted differently by different people (participant, interviewer and other participants) who bring their own experiences and interpretations. Artefacts allow us to understand the historical and social context in which they are placed, providing data that revealed the contribution of mine and the children's ancestors, languages, religions, traditions, and family stories to their sense of identity and belonging. The data for the complete research was collected at various times over a period of six years and the phases are described next.

Phases of Data Collection.

Data was collected through the Culture Box teaching and learning activity. This included data collected as part of the process of constructing my own Culture Box. In 2013, I interviewed my mother (Eudine), and six years later in 2019, I interviewed my father (Franklin). I used my photograph artefacts of a Dutch pot and guitar as a stimulus to ask questions and access my parents' life stories, to explore the links to my history as well as social histories and geographies.

The research for the Culture Box project was conducted with the children in the last term of Year 2, following their Standard Assessment Tests (SATs). I therefore had to negotiate access to begin collecting data from the school for half a day a week over six weeks during June and July 2015. Data collection each week included participant observations in the school classroom. In weeks 1 and 2, the children decorated their culture boxes, took them home and chose artefacts to place inside. In weeks 3 to 5, the children presented their boxes and narratives to each other and took part in discussions. The presentations and discussions were audio and video recorded. Week six concluded with a consolidation involving a further group discussion to see what the children had gained from the project. Data was also collected from adults connected to the children taking part in the

Culture Box activity, such as the children's parents and a selection of teachers from Oldton Primary School. During September to December 2015, I interviewed four teachers, two trainee teachers and the head teacher separately for one hour, at a time convenient for the school. Additionally, 45-minute interviews were conducted with three parents, whose children participated in the project. These interviews took place between September and November 2015, the following school year. Four years later, in 2019, I returned to the school just before the six children were due to leave to go to secondary school. A group discussion lasting two hours was arranged to allow the children to reflect on their own stories and those of the other participants. (See Table 5). Recording the phases of collecting data, is followed by reasons for choosing the appropriate methods of data and the participants for this research.

Methods of Data Collection.

The research questions I planned influenced the type of data I collected, how it was collected and the conclusions I drew upon for the analysis (Norton 1994). An initial pilot of two teacher interviews was completed to guide my data collection. This pilot enabled me to solve a number of problems I could face with the data collection and make the appropriate adjustments. Methods finally included semi-structured interviews, active participant observations, field- notes; discussions and a Culture Box (see Table 5 below). Data was transcribed, analysed using thematic analysis, interpreted and presented as stories and poems.

Table 5. Data Collection Plan for Research in School.

Participants	Number of Participants	Research Site and time	Method of Data collection	Research Questions
A. Children	6	School Art Room 1hour for six weeks during June and July 2015	Case Studies Culture Box Project with Artefacts, presentation and Discussion	1. How can schools engage children in supporting a Multicultural Curriculum?
Children	6	School Computer Room 2hour session July 2015 Library 2019	Group Discussion Retrospective Group Discussion with semi-structured questions.	1. How can schools engage children in supporting a Multicultural Curriculum?
B. Children's Parents	3	School Quiet Room 45mins each	Semi-structured, Narrative Interviews. 2015	2. How can parents and the community contribute to children's learning within a Multicultural Curriculum?
C. Teachers	4 Teachers 2 Trainee teachers 1Headteacher	School Planning, Preparation and Assessment Room Headteacher's Office 1hr each	Semi-structured Interviews 2015	3. What are teacher's perspectives on Multicultural Education and their potential to deliver and implement a Multicultural Curriculum?
D. Year 2 children in their classroom.	6	School Classroom Included in the 2hr per week for six weeks sessions	Field Notes Active-Participant Observations 2015	4. What is my role as a researcher and facilitator in contributing to A Multicultural Curriculum?

Participants

Table 6. Research Participants

Myself	Mary Phipps
My Parents	Eudine and Franklin
Children	Iqra, Michelle, Habib, Amal, Tajmal, Adele
Children's Parents	Idris (Iqra's Father) Tahira (Tajmal's Mother) Annette (Adele's Mother)
Staff at Oldton Primary School	James (Headteacher) Grace (Deputy Headteacher/teacher) Ingrid, Louise, Julie, (Teachers) Poppy (Trainee teacher) Karen (Trainee teacher)

My collection of Culture Box artefacts helped to provide the data for my prologue and most of the chapter titles. It also consisted of conducting semi-structured interviews, using artefacts as a stimulus, with my own parents. The analysis and interpretation of the interviews with my parents are used for the purpose of showing how the narratives of community members can contribute to the resources for a multicultural curriculum. Their narratives disclosed their interpretations and extracts representing oral individual life history within a community and more extensive historical and social settings. Oral histories like these can be used as resources for educational settings to raise awareness, question information sources, stimulate curiosity and promote a positive self-image for pupils, family and community members.

Research for the school began with a few unsuccessful attempts to find a school to start my research. I finally selected Oldton (a pseudonym) Primary school following a suggestion from my supervisor. Oldton School consisted of a good percentage of students from the global majority background, which was ideal for my research, as I wanted the children to be able to share their diverse cultures. The participants for my research were chosen using purposive sampling. This sampling included children and adults who were chosen based on

the purpose of the research; that is, the school and children chosen for the Culture Box project were selected because of the diversity of their cultural backgrounds. (Two Somali, two African Caribbean and two Pakistani heritage pupils). I negotiated informed consent with them using a pictorial consent form (See Appendix A and Ethical Issues section 4.4). The setting for this part of the research at Oldton Primary School was in an Art Room that was available coincidently at a time that I was also available. The Art Room provided a space outside of the classroom where the children could participate in the project.

The 6-week project on a Tuesday afternoon involved a sample of three parents and six children (chosen by the class teacher and I). The classroom consisted of children from various cultural backgrounds and academic abilities where approximately eight out of ten children spoke English as an additional language. I wanted to see their responses to sharing family information and cultural heritage using artefacts in a Culture Box. A follow-up group discussion using semi-structured questions with the children was arranged for a later date and interviews with their parents.

Participants for the classroom observations were students from Year 2, aged 6-7 years old, who would soon move up to Year 3. The children were from the same primary school and class as those in the Culture Box Project. My aim was to see how a Multicultural curriculum was being implemented in the classroom.

Semi-structured interviews were conducted in September to November 2015 with three parents followed by the Head teacher, four qualified teachers and two trainee teachers with varied experience to discuss their training and thoughts regarding a Multicultural Curriculum.

Starting The Children's Culture Box Project.

I began the Culture Box Project by explaining the project to the children and introducing my Culture Box to them to provide a stimulus for them in preparation for their boxes. As I talked about the artefacts in my box, I allowed them to ask questions. At this point, I did not collect any data as I wanted the focus to be on the Culture Box. The contents of my Culture

Box included photographs, a tin of beans, a bus, a map, a tank, salt, a mango, a plaque with a poem, a time line and items related to my African heritage.

The children were encouraged to bring a shoebox from home or to go with a parent to get a box from a shoe shop. A range of materials was set on tables in the art room, from which the children freely selected to decorate their boxes. The children took their decorated Culture Boxes home and with the help of a family member, filled them with artefacts that reflected their family and culture. They also completed a Mind Map which is described in the next section.

Mind Mapping

The children also completed a mind map about themselves (See Iqra's Mind Map, Figure 7) to provide extra details about them and their families. The mind maps contained information about ambitions for their future careers and travel goals, what they liked to do in their spare time, their favourite food, their religion and thoughts on school.

Mind mapping enabled information to be gained from a diagram rather than writing in paragraphs. The children's mind maps started from a central point where they had drawn a portrait of themselves labeled "Me." From this point, they drew branches that connected to words or short sentences that the children had written to provide extra information to add to their family stories. Knight, confirmed the value of mind mapping for pupils as,

> they improve learning and memory ... makes it quicker to process and easier to organise information ... enhances creativity and encourages brevity. (Knight, 2012, p.5)

The children used pictures, colours, shapes, lines and words to organise their thoughts and what they knew about themselves and their families. The mind map was placed inside the lid of the Culture box. (See mind maps of other participants in Appendix G1-G5).
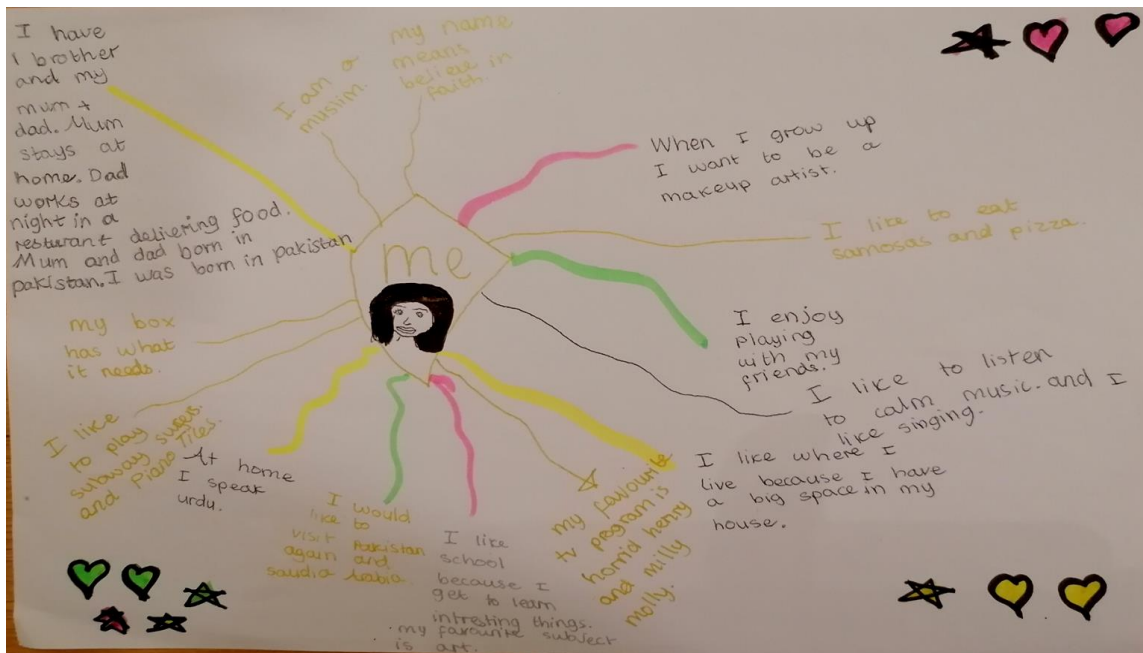
Figure 7. Iqra's mind map.

The children presented their Culture Boxes to each other by narrating the story of the contents then discussing and answering questions from the other participants and myself. The participants for the Culture Box Project consisted of six pupils, which was an appropriate size for the research, as it allowed all the participants to be able to have a chance to express themselves freely as well as provide diverse views and information.

Discussion with the Children.

After the children had made their Culture Boxes, they presented their interpretations and stories about the artefacts to the rest of the group. The children were allowed up to 30 minutes each to present their Culture Box including the discussion. The research objective was to use the Culture Box as a pedagogy that could be included in a Multicultural Curriculum to elicit the children's narratives about their homes and cultures.

The presentations facilitated spontaneous discussions, questions and responses from the children as well as myself as a researcher. The Culture Box activity, therefore, provided the dual advantage, as it provided data and additionally, the dialogue through the discussions provided more information to be revealed that might not have been possible

using semi or structured interviews. The research provided the opportunity to participate in observations to gain an insight into how they interacted with each other.

As part of my pedagogy the conversations had the advantage of offering an informal atmosphere that enabled the children to feel comfortable and safe to converse and ask questions.

I was concerned that I would gain too much information that was not specific enough. However, this method did enable the pupils to share their cultural heritage and reflect on what they had gained from this activity, (See Appendix C which contains an example of a pupil transcript) and see how it can be used in a Multicultural Curriculum.

The strength of the Culture Box Project was that it provided the opportunity for the pupils to elicit personal narratives. The data provided was rich in detail and put experiences and events in a context that could be contrasted, compared and shared. Using a digital voice recorder made it possible for me to record the exact words of the participants' presentations and discussions accurately, and video recording enabled me to see expressions and enhanced my ability to identify the participants correctly as they spoke. The use of these recorders permitted me to be able to concentrate on the interview. However, I was aware that the equipment could make participants apprehensive and therefore I introduced the video and digital voice recorder to the pupils and showed them how they worked and why I was using them. The children were able to feel at ease and ignored the equipment during their presentations and interviews.

Class Field Notes.

Field notes consisted of a collection of written notes based on my observations during the six lessons conducted by the Year 2 teacher, observations as I walked around the school and also notes that I recorded after facilitating the Culture Box sessions. Field notes written during the lessons were in the form of jottings or odd words or symbols to trigger details of pertinent information about the lesson activities in the classroom. It was essential to be selective in writing the field notes because I could not record everything. The field

notes taken during the sessions provided more detailed participant observations, however, most of the time, field notes had to be written up after the session, as I was also participating with the pupils which had implications for trying to remember specific information accurately.

I needed to be sensitive when taking field notes in the class, and it was useful to use unobtrusive recording materials such as a small notepad or post-its, to avoid drawing too much attention to myself or distracting the teacher and students. I also needed to be careful to avoid leaving my notes in full view of others.

The field notes provided the data to make my "interpretation and sense-making" of what I had observed (Emerson et al., 1995, p.5). Time was allocated to write and read the field notes as well as coding and analysing them after the participant observations were completed. My interpretations of the field notes are presented in the chapter entitled 'To Teach is To Touch a Life Forever'. I drew upon these field notes (See field note excerpts in Appendix D), to build a description of the school's existing Multicultural practices, as well as some of my own experiences of school as a pupil and teacher.

The process of gathering data collected from the lesson observations in the classroom consisted of field notes recording pertinent points and themes of the teacher implementing Multicultural practice is summarised below with more detailed information to be found in Appendices D, J and I.

1. The teacher chose to use Kenya, as a contrasting location for the children to study and compare to Bristol.
2. I looked at excerpts from the teacher's schemes of work to show how the topic was cross-curricular. (See Appendix J)
3. Observed and noted pertinent questions asked by the teacher and pupils. (See Children's Post-its, fig.39)
4. I added additional notes of my reflections and links to Banks' 5 Dimensions of Multicultural Education in bold print. (See Appendix D)
5. Noted resources such as non-fiction and fiction books that I found in the classroom that reflected the life, experiences, culture, factual information and contributions of diverse cultures. (See fig.42)
6. I made photocopies of a selected pupil's work for data to reveal how they applied the skills gained during the lesson. (See Appendix I)

Participant Observations of the Children.

The fieldwork part of the research occurred in a regular classroom in Oldton Primary School, where I conducted participant observations of the teaching and learning, to see whether a Multicultural Curriculum was being implemented in practice and its impact. Emerson et al. (1995) state, "The ethnographer seeks a deep immersion in others' worlds in order to grasp what they experience as meaning and important" (p.1). I worked alongside the teacher and offered my support by helping the children in the class; therefore, the fieldwork involved me "doing."

This form of participant observation occurred over six weeks in a two-hour block in the classroom. My gaze was focused on Multicultural elements in the curriculum such as pupil voice, resources used, teaching styles, lesson schemes, teacher approach and the contribution of parents. As a researcher, I developed a rapport with the pupils and participated in the activities of the class. While observing their discussions, actions and the work they produced, I was able to develop a good understanding of the group. The participant observations and my relaxed relationship with the children allowed me to gain knowledge that I had not anticipated.

During the Culture Box Project, I did not make any field notes during the sessions as I recorded the observations and conversations using an audio recorder and video. All the notes for these participant observations were recorded after each session. I listened to the recordings, transcribed them and then added additional notes and reflections as I analysed further using Bryman's Thematic Analysis (Section 4.3.2).

I was also able to observe the skills the children acquired while we spent time together sharing their Culture Box Project experiences and classroom sessions. I decided to choose complete participant observation as it was an excellent way to develop relationships with the teachers and pupils. These conditions provided the vehicle for knowledge and understanding about different perspectives and cultures, while I was able to talk to the participants and observe them. This type of observation enabled me to study a functioning classroom rather than a sample of one or two pupils and teachers. It placed the participants

in context and provided thick descriptions. This approach allowed me to have an understanding of the culture of the classroom, see how effective policy is embedded in practice and the values of the teachers, pupils and parents. I was aware of the relationship of power between the participants and myself, in my role as supporting and researching in class. I was able to develop trust and friendships and through this approach, I felt capable of making sense of what I saw and heard. A follow up discussion was arranged for a later date.

Retrospective Group Discussions with the Children.

Four years later, the six children who participated in the Culture Box Project took part in a 1-hour group discussion guided by some semi-structured questions, to reflect on what they had learned from the project. My facilitation style as a researcher was to enter the meeting well prepared, and ensure the children were clear about the objective of our meeting. I was enthusiastic and liked the atmosphere to be relaxed, which created an environment in which we could all share and have mutual trust. Ensuring the pupils had a voice to speak and we all listened to each other and co-operated, with a particular emphasis on making sure quieter pupils contributed, was also important.

Taking account of various learning styles such as visual, auditory speaking/listening and kinaesthetic was essential to ensure understanding and therefore, I used the visual prompts as the children were allowed to look back at the contents of their Culture Box, which I had photographed and copied onto my laptop. Their discussion was audiotaped and then transcribed. The group discussion allowed the children to share their experiences as they looked back at the project and their school curriculum and to link those experiences to their present and future ambitions. I asked semi-structured interview questions as I wanted to see if the Culture Box project had an impact on the pupils after a gap of four years and what aspects of the curriculum at their school, they were able to highlight that included work on diverse cultures.

Interviews with Parents.

To collect data regarding how parents and the community can contribute to children's learning within a Multicultural Curriculum, I conducted semi-structured narrative interviews. A semi-structured interview as suggested by Denscombe (2008), allows participants to develop their own ideas based on the questions and express their stories, knowledge, opinions and experiences in-depth and to elaborate detail, if necessary, rather than provide yes/no answers.

My Parents

These in-depth interviews began with my mother. I used the physical artefacts of a Dutch pot which is also a picture in my Culture Box to reflect her story, and springboard her sharing her life experiences. This was followed by her interviews, my transcript and interpretations of them. The conversations on the telephone with my mother (Section 4.4) and her responses to my questions were very rich in detail. However, the possibility of seeing her expressions would have added even more richness to her story.

 In contrast, 6 years later, my father's narrative was relayed as we sat in his sitting room, face to face showing smiles, sadness, anger and gestures. His artefact was a guitar, (See figure 15).

I had interviewed my mother, analysed the data and written a narrative as part of a course assignment in the first year of the Ph.D. programme. The data collected at this time forms the basis for Mother's narrative in the chapter entitled 'Salt to Preserve Our History.' The rich data and the valuable knowledge I gained about her narrative (which is my family history), provided details that enhanced the narrative of the Dutch pot artefact I had selected in my Culture Box. It also encouraged me to acquire a more extensive picture by including my Father Frank's narrative. As well as providing valuable data about my family history, the narratives co-constructed with my parents through the interviews, I was able to draw out implications for how community members can be a valuable resource for a Multicultural Curriculum.

The Children's Parents

The interviews with parents of the children who participated in the Culture Box Project also provided significant data. Firstly, these parents had contributed by helping their children collect the artefacts to put in their boxes. Three parents agreed to participate and take part in the semi-structured narrative interviews. One parent each week, was interviewed and they provided additional data to the research and to the Culture Boxes, by presenting a more detailed picture of the children's family history, covering many more years.

I was aware of using too much of the busy parents' time, so I restricted the interviews to 45 minutes each. The parents, however, were quite willing and visibly happy to talk much longer and made comments about how much they enjoyed the interviews in which they were able to relay their life stories. There were disadvantages due to seeing the parents only once because sometimes you come away from a semi-structured interview and you think of other important questions you would have liked to have asked. Conversely, there is the danger that you may move too far away from your selected questions and therefore, omit to obtain certain pertinent information. I would have preferred to interview all six parents. However, some parents did not reply to the invitation or were unavailable due to work schedules or childcare arrangements.

The school had also been kind enough to allow the parents' interviews to take place in a quiet, comfortable room. I was surprised at how open the parents were with relaying their family history and experiences and this impacted on my role as a researcher as they also made me feel at ease. It was important to give them my respect and significant attention. All the interviews were audio-recorded, transcribed and the narratives written in the first person to convey the power of their voice.

Interviews with Teachers.

I interviewed a head teacher and four teachers and two trainee teachers at various stages of their careers. These semi-structured interviews were used to reveal their perceptions and the quality of training they received and experienced in reference to a

Multicultural Curriculum, in order to identify gaps and suggestions for ways forward for the training of teachers. The school allowed the participants to be interviewed in their Planning, Preparation and Assessment Room. The intimate one-to-one interviews also allowed a relaxed and conducive atmosphere in which the participants could provide less inhibited answers with rich detail, particularly for issues that may have been sensitive, or views expressed that may criticise their institution (See excerpt from a teacher interview, Appendix H).

The first set of interview questions planned for the teachers was initially piloted with two teachers to assess the effectiveness of the questioning. Participant A in the pilot was a teacher who completed her training in July 2012 and Participant B was a teacher who completed her training in 1997. I had worked with both teachers but in different settings. My first attempt at interviewing on reflection seemed to be rather structured, as I discovered that I had restricted my interview to a list of questions and therefore kept to a structured format of interviewing. I realised I would gain more information and a wider variety of answers if I presented the future questions as semi-structured or unstructured interviews. I decided to have fewer pre-set questions and only used them as a model from which I could make detours and encourage the participants to talk more freely. The pilot enabled me to tease out any problems with the personal information sheet and the presentation of the questions. After collecting the data, the next step was to decide a method to analyse the material provided from the interviews, discussions and presentations.

4.3 Method of Data Analysis

4.3.1 Why Thematic Analysis?

There are a range of types of analysis to choose from, to use in a qualitative research study. The following paragraphs discuss the different types of analysis and argue my case for choosing thematic analysis.

Phenomenology/Heuristic analysis which looks at the world view of the phenomenon that is being researched. It does not include the researcher and focuses on the participants

experiences. I did not choose this data analysis as my research includes aspects of my autobiography as shown in the Prologue and my own experiences that runs throughout this research.

Grounded analysis uses constant comparison and allows the data to speak for itself in order to create a new hypotheses and theories. Like grounded analysis, I have compared some data to see the similarities and differences in events and situations, but my aim is not to construct a new theory through the collection of data. My aim was to use the data to support the theory of Multicultural Education.

Content analysis included selecting words, phrases, images and concepts from interviews, books and so on that can be put into categories. The frequency of the words, patterns and situations are counted and then put into themes. This could be said to be a mixture of qualitative and quantitative ways of collecting data. Thematic analysis which I am using, does not rely just on individual words and counting them. It relies more on searching for the themes and patterns of meaning that arise from the data in the documents.

Discourse analysis looks at the linguistics of what is spoken or written within the culture or society it is set. It highlights how we speak and communicate such as casual conversations compared to formal speech. Discourse can reflect culture and history, as over time language can change, for example in some youth cultures words such as 'bad, sick, and wicked' can all mean something is 'good.' Although I do look at language and communication (See Section 5.3 Language /Feelings and 10.2 Dialogic Communication) in this research it is not the main focus.

Narrative analysis was a viable option for me to choose as it entailed listening and analysing the personal stories and significant events told by the participants. However narrative analysis focuses on how and why the individual participants construct their narratives with a clear beginning middle and end, and why certain experiences are included in data. Thematic analysis, however, requires looking across the data of various participants to find common themes that can be analysed further and this is discussed in more detail in the following section.

4.3.2 Using Thematic Analysis

I selected thematic analysis to analyse the data from the Culture Box presentations and various interviews. My process of transcribing the interviews and culture box sessions began with listening to extracts of the audio recordings. These were transcribed and read over and over to enable me to discover themes and words that were similar or different between the participants. According to Bauer (1996), transcribing "is useful to get a grip on the material' (p.8), which assists with the analysis of the narrative interview. Transcribing was a lengthy process however it does allow the researcher to become familiar with the data. Transcribing the interviews allowed me the space to read, process, understand, remember, interpret and re-interpret the data for me to recognise the themes that evolved. Although I initially had some themes in mind before the interviews, I found many more flourished from the data. I used Alan Bryman's four stages of Qualitative Analysis using codes.

Stage 1.   Read text; find major themes and unusual issues.
Stage 2.   Mark text, by highlighting, putting annotations and labels
for codes.
Stage 3.   Systematically mark words in the text or chunks of text.
Stage 4.   Relate the theoretical ideas, interpret and identify
significant points. (2008, pp.576-577)

Using Bryman's Thematic Analysis, I colour coded words or sections that I found interesting and linked to the research. The colour codes consisted of broad headings from the data, within which specific, shared, or different themes were identified, as well as annotations of interpretations of my thoughts on the data from the field notes of my participant observations and transcripts of interviews. Braun and Clarke (2006) defined thematic analysis as "A method for identifying, analysing and reporting patterns within data" (p.79). As I read the transcripts and field notes, I identified recurrent or intermittent themes and coded them as they arose from the data, rather than deciding the themes in advance.

I analysed the transcripts in MS Word, by labeling appropriate sentences with my reflections and colour-coding for the participants' contributions to the discussions or interviews and particular key themes and words. Using colour codes for themes (Thematic

Analysis) enabled me to prioritise common themes from the data collected. (See excerpt from a pupil's transcript and annotations Appendix C) Iqra's themes, for example, included data about Pakistan, names, religion as well as cultural cooking utensils, languages such as Urdu and Punjabi, identity, stereotypes, and education.

I then summarised the transcripts as I selected what I understood or interpreted were the important themes that enabled me to generate and organise constructing the stories or poems. The narratives also provided quotes from the pupils, parents and teachers to support the analysis and more importantly, to represent the speaking style of the participants, the rhythm of their voices and enabled the data to be more accessible and connected to myself.

Although I found the research questions, discussions and interview questions, navigated the themes to some extent. This reflexivity, however, provided further knowledge, such as revealing the impact I may have as a narrative inquirer on the data produced and how I affected the thoughts of the participants, what they say and do and what my interpretation was, of what they said and did?

Prioritising the themes enabled me to present the data in the form of narrative conversations, poems and stories in an organised, accurate and accessible format. The thematic analysis helped to categorize the data, but more significant was that it helped to highlight what was important to the participants to discuss. The participants' contribution towards the data collection was a large part; therefore, the narratives are co-constructed with them as I really wanted their voices to be heard.

I found the themes did not evolve straight away but the data required re-visiting to find and categorise other themes. These themes inevitably relied on my interpretation of what I saw in the data; how I selected and linked parts of the data together. I chose what I thought was interesting and important for my research questions yet someone else looking at the data may have seen something different. As the words and themes re-occurred throughout the text, they were organised and placed together to enable the data for the narratives to be thematic and chronological; linking to the way that stories and poems have been told over the years.

4.3.3 Poems, Prose and Photographs

As noted, before there are several ways of presenting the data after it has been transcribed to reveal the individual voices of the participants. I chose to use poetry and narrative prose with photos or illustrations as these would be an accessible way of presenting the data about the lives of the participants. Tannen (1990) claims that "conversations are poetic forms" (cited in Mishler, 1991, p.264). For me, poetry allowed a creative way for understanding, interpretation, communication and most of all, expresses the feeling it arouses:

> The general effect of poetic forms is to move an audience emotionally and that the creation of these patterns of form and meaning in the conversation moves its participant to understand and rapport – or their opposites – in either case, an emotional process. (Tannen, 1990, p.30)

Poets who influenced my writing, such as Maya Angelou, Benjamin Zephaniah, Louise Bennett, can be placed as writers of ethnographic material that tell us about the life stories of themselves and other characters, with narratives reflecting emotions, culture and identity. Faulkner (2017a) also wrote that she utilised her narrative interviews with LGBTQ participants to write poetry:

> To provoke emotional responses and highlight stigmatised cultural and identity theories, religious, and sexual identities through the poetry and my poetic analysis of themes and identity theories. (Faulkner, 2017a, p.212)

The poems allowed the long transcripts produced from the Culture Box Project and interviews of two parents to be summarised and presented in a more evocative way. They enabled the data to be more accessible to the children and parents and provided an interpretation of their presentations and interviews. The poems used, as far as possible, the participants' own words, as I wanted their voices to be heard, which included their pauses and diction. Richardson (2000) suggests:

> Writing up interviews as poems, honouring the speakers' pauses, repetitions, alliterations, narrative strategies, rhythms, and so, may actually better represent the speaker than the practice of quoting prose snippets. (Richardson, 2000, p.933)

The presentation choices of the poems consist of italic fonts to distinguish them from the more formal text of the research. They are arranged into lines of different lengths and the stanzas are used to separate the themes. Some lines are repeated to helped to emphasise rhythm and create images and emotion. The word 'can't' is repeated in the transcript. This repetition also emphasised parts the participants and I interpreted as important, or where the participants wanted to prolong the discussion, as can be seen when Amal talked about her Hijab.

Me: what are you wearing?
Amal: A Hijab. I have a smaller one but this one is…… *(Cultural headwear)*
Me: Do you make your hijabs or do you buy them?
Amal: Buy them. It has a hat on as well. You **can't** take it off. *(Knows the religious/cultural rules)*
Me: You keep it on?
Habib: No, you **can't** take it off. (In a firm voice) *(As a Muslim Habib shows his religious/cultural beliefs.)*
Adele: Iqra, I have not seen you in a Hijab. *(Recognises Iqra is Muslim, yet she has not seen her wearing a Hijab)*
Iqra: I do wear it in my house and to the mosque. *(Providing information about home customs)*
Habib: Is this the one that still fits you?
Me: Look at the patterns at the bottom. Any questions for Amal?
Adele: She looks little. In the pictures there is an equal amount of one's where you are wearing the hijab and not wearing the hijab. *(Consciously counting the photos and linking them to the content)*

This excerpt of the transcript represents the following lines in Amal's poem.

'My Hijab is special...
I can't take it off
I can't take it off' (See section 6.5)

I do not use rhyme as I wanted to create free verses that reflect the participants' words rather than be constrained to find words that rhyme. The poems also reflect my voice, as well as the participants. This can be seen when an excerpt from Tahira's (Tajmal's Mother) transcript is compared to her Story below:

Transcript

Me: Did you go to school in Pakistan

Mother: Yeh.

Me: How different, do you think school is in Pakistan to here? What do you think?

Mother: Here is good.

Me: Here is better?

           All laugh

Mother: Very different, Pakistan is strict, strict teacher. Here teacher is lovely, listen to children. *(Similar to the Caribbean and Africa)*

Me: It's like in the Caribbean, where the teachers are very strict.

Daughter: In Pakistan, you drop out whenever you feel like it. But here there is a law where you have to be in school till a certain age.

Mother: So strict I was frightened of the teacher that I forget.

Me: Oh forget, because you were frightened? I know my Mom used to be scared of her teachers.

Tahira's Story

School.
I went to school in Pakistan.
I believe that school is better here,
In Pakistan, the teachers are very strict,
It was so strict I was frightened,
I would forget everything.
Here the teacher is lovely and listens to the children,

Tahira's and Annette's stories are arranged chronologically into the poems and placed with themed headings such as 'School' which provided a clear way to compare their narratives.

      The semi-structured interview of my parents (Eudine and Franklin) and Iqra's father are presented as narrative stories of their life histories and lived experiences. My parents' narrative is presented as a conversation because this reflected the way they would sit chatting over a cup of tea or a glass of rum. The stories represent the subjective experiences of the participants. Like the poems, the narratives enabled themes to be uncovered that revealed aspects of social and cultural history. These included family life, cultural identity, religion, home life, education, work and language, and more (see themes of my Mother and Father, Section 5.3). Other revelations divulged experiences of racism and feelings as they coped with living in a new country. Fanon was able to explain how the social structures of racism and colonialism affected Black people. He conveys the importance of history and

memories to support liberation of Black people but also that we should not be held back by the past.

> I am a man, and what I have to recapture is the whole past of the world … I do not want to exalt the past at the expense of my present and my future. (Fanon, 1952, p.226)

Writing the 'Interpretations/findings' produced powerful, meaningful and vital stories that helped me understand the context of the participants' voices and how they contribute to a Multicultural Curriculum. Linking Critical Interpretivism to using poetry to champion changes in society, Faulkner (2017a) concludes that poetry "should transform by providing new insight, giving perspective, and/or advocating for social change" (Faulkner, 2017a, p.227).

To support the research, I included a range of photographs and illustrations. The photographs I took of the children with their Culture Boxes were taken without showing their faces to ensure anonymity. However, other personal photographs the children included in their Culture Boxes provided images that allowed them to express themselves verbally, give meanings to their life stories, memories and identity, and elicit emotions. They certainly conveyed enjoyment as they talked about their photos, and the data collected from them was rich and detailed. The children were able to provide a context to their photos, particularly when they were probed with questions and responses by their fellow participants and myself. It can be questionable as to whether the images mirror reality and how much impact does what we see and interpret from them, compare to what is actually represented. What I see and interpret may not be the same as what the children see. However, photos are important because they are a way of fixing "images permanently" (Mishler, 1991, p.256). Some images and illustrations I have used in the parents' stories and poems are from archives that have been stored for years (see figure 16/18/20). They have been used to help describe and enhance the understanding of specific parts of the research and provide supporting evidence. The poems and prose helped me be even more reflective during my analysis to consider other questions or thoughts. Can we see ourselves in the narrative

prose, poems, or photos? If not, can we learn from them? 'Do you See?' in my poem is not meant just in a visual sense but rather, do you recognise, understand and appreciate?

> *Do You See?*
> *Do you see their experience?*
> *Do you see our experience?*
> *Do you see their history?*
> *Do you see our history?*
> *Do you see their interpretation?*
> *Do you see our interpretation?*
> *Do you SEE?*
> *What it's like to be ME?*
>   *By Mary Phipps (2020)*

Stevie Wonder the gifted American singer and musician, who was blind said,

> "Just because a man lacks the use of his eyes doesn't mean he lacks vision." (Cited in Runtagh, 2016, para. 1)

4.4 Ethical Issues

As a researcher, I am expected to conduct the research in an ethical manner to ensure I protect the participants taking part in the research, gain their trust to be able to work collaboratively and secure the integrity of the research. When collaborating with pupils in a Primary School, I needed to take account of ethical issues, such as trying to obtain informed consent from all the participants. It was particularly important that the young children clearly understood the research and were happy to take part. I, therefore, devised a pictorial consent form (See Appendix A) which they accepted without hesitation. I was ethically concerned about separating six children from the class and offering them a different curriculum from their peers, as well as how the other children would react as they saw their six classmates leave the lesson to work with me. Two other children asked if they could come out of class with us. I managed to allay their requests further by promising to work with them during my sessions of volunteering. I also did not want to be someone who just came

into school and took their stories but was prepared to give something back to the school. I, therefore, volunteered to offer my time and support in class, one afternoon a week for two terms after my data collection was completed. This extra form of engagement did enhance my description of the school as I was able to walk around the school environment more, outside the classroom and observe the creative displays and how children in the school interacted with each other.

Another critical issue was ensuring the safety and well-being of participants, so it was essential to observe the school's policy on safeguarding. I was allowed to take the children out of class to work in the Art Room; therefore, I made sure I had a Disclosure and Barring Service (DBS) check, ID with a picture and a cover letter from the university. At the beginning of the project, the children were reminded of their School Values to ensure mutual respect and avoid possible discomfort or inappropriate comments. It was vital to create an environment in which all the participants were happy. I was aware of other ethical issues, such as knowing what to do if they expressed sadness - by providing comforting words and allowing time out from the interview if needed. Had an incidence of abuse been revealed, I would follow school policy and inform the Head teacher or Safeguarding Lead teacher. Were there any incidence of racist or stereotypical views made, I would inform and discuss why these views/comments were inappropriate and remind them again of their School Values such as those below.

> As a school community, we celebrate cultural diversity, therefore we place a great emphasis on promoting diversity with the children…members of different faiths or religions are encouraged to share their knowledge to enhance learning within classes and the school. At 'Oldton' we will actively challenge pupils, staff or parents expressing opinions contrary to the school's values including 'extremist' views. (n.p.)

In the Safe-guarding section of the school's prospectus it states the school is:

- Challenging prejudices and racist comments
- Developing critical thinking skills and a strong, positive self-identity (n.p.)

Being aware of my duty of care, responsibility for the children, other participants and protecting their well-being, I was aware of not probing them to say anything they did not freely want to express. The children and parents were allowed to have control of what artefacts they put in their Culture Boxes and control over their interpretations, presentations and discussions. It was important they were free to discuss, ask questions and not feel they would regret it later as here was a time and space where they are the teachers. Children's identity was protected by ensuring no identifying data was included in this dissertation. The children agreed to choose their own pseudonyms and any photographs did not include the children's faces or they were disguised.

It was essential to inform the Headteacher of any rewards I planned to give the pupils for taking part. However, as Silverman (2013) concludes that payment "can raise ethical issues if rewards offered tempt people to participate against their initial judgement" (p.178). I, therefore, forestalled, providing participants with information about any rewards until after they completed their part in the research and I was able to present them with a book token.

At a later date, I shared the recordings, poems and findings I had written with the children and my parents, as this is an integral part of qualitative research, particularly as a way of establishing credibility and trustworthiness.

Ethical issues with staff at the school included using pseudonyms for the teachers. While every attempt has been made to conceal their identity and that of the school to other readers, I was conscious that their colleagues could recognise certain information in their data. The design of the teacher consent forms included and ensured that the participants were informed about me, had my contact details and name of the university in which I am completing the research. This informed consent is defined by Berg (2007) as "the knowing consent of the individuals to participate as an exercise of their choice" (p.78). Details were also included about the research, such as the title, aims and what the intended benefits would be. I also ensured that the participants knew what would happen to their data and how it was going to be used. While working in the school, I attempted to establish trust and

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respect as I worked together with the Head teacher, teachers, parents and pupils. As a previous Head teacher, my position allowed the school staff to afford me the trust to take the six children out of class and work with them in another room. The school's Head teacher was also aware I knew the school protocols and I was also aware that I wanted to provide research that could be shared with them and have some understanding of the value it could bring to the children, parents, teachers and the school curriculum. An important part of the process of the research was to build links with the adults I interviewed and how this was achieved is reported in the next section.

4.4.1 Rapport in Interviews with Adults

It was vital for me to put the teacher participants at ease and establish trust quickly. Most teachers had seen me around the school as I had completed the Culture Box Project in the same school and volunteered some teaching time with the class. The teachers gave up part of their planning, preparation and assessment time to participate in the interviews. Being a teacher myself, I was therefore conscious of the time restraints and taking up too much of their precious time. All the teachers were willing to share their experiences and provide their recommendations for supporting trainee teachers to implement a Multicultural Curriculum. It was rewarding to hear comments from teachers such as "I think it has been really interesting to take the time to think about it" and a parent (Idris) who wanted the interview to continue to talk in more depth: "I would love to have had more time to talk."

The approach to my own parents' interviews was more relaxed as the setting was on the phone and the living room and there was not a set time restriction. The reason for the telephone interview of my Mother (Eudine) was due to an efficiency of time as I was unable to travel at the time to Birmingham where she was living. It was of course difficult to make a connection with visual clues from her or myself compared to Franklin's face-to-face interview. I had to rely on interpreting variations in tone to communicate feelings. It was also important to schedule the phone interview to avoid interruptions. The interview with my Mother was initially conducted for an earlier assignment and Franklin's interview was

conducted 6 years later. Both parents agreed for their own names to be revealed in this research. However ethical problems can surface in gaining consent from the research participants to write about very personal matters that may be exposed in their narratives. It is crucial for researchers to be responsible and make sure the research subject does not feel betrayed and open to repercussions, not only to themselves but to others they may mention in the interview. Sikes (2010) indicates,

> Talking about childhood often involves reference to parents, carers and siblings; discussion of one's education generally brings in teachers and classmates (p.13).

Therefore, we need to consider whether permission needs to be gained from them to be included in the research. In this data collection, my Mother and Father referred to parents, some siblings, friends and themselves who have now sadly passed away. During the course of this research, the written transcripts of the data were made available to Eudine and Franklin. This was in order to respect the rights of my parents and ensure they agreed what sensitive information could be included in the research, and particularly to make them aware that the study would be shared with others. My father told me parts of his story that he did not want to be included in the research to avoid hurting someone. Therefore, only part of Franklin's story is told. Do we ever get the complete story and does it matter?

I was conscious of how important communication with the children's parents was in this project, particularly with parents who spoke English as a third or fourth language, such as Tajmal's mother who needed her 23-year-old daughter to translate on the odd occasion. I also had to trust that the few times she translated, she was doing so correctly. The parent consent forms had to be clear and appropriate for the parents. A personal approach was required to access parents to agree to take part in the interviews, to tell their narrative stories. I was able to meet three parents outside the classroom door as they collected their children from school. This enabled me to personally invite them to take part in the research. This direct communication enabled three parents to respond positively to my requests for an interview.

Although the children's parents completed their semi-structured interviews in a quiet and comfortable room at the school, I had to consider whether any responses would have been different if the interviews were held at their home. Yee and Andrews (2006) wrote about the ethical issues of researcher's conducting their field work in the home setting: such as the researcher needing to be aware that the presence of others in the home can have an impact on the research. Could more data have been collected from the parents, if I were able to arrange more time with them, as Iqra's Father had previously commented, 'I would love to have had more time to talk.' Did my time constraints limit the data collected? Parents were, however, happy to share their experiences, which at times expressed pleasure, or other times, sorrow, when they discussed family deaths or illness. I was conscious and sensitive to the possibility of the participants being anxious, upset or emotional. In such a situation my moral responsibility would entail offering comforting words and if necessary, I would interrupt or close the session for that day.

As a researcher, I came to the study with my own agenda of obtaining the stories of the participants that can be used in a Multicultural Curriculum. However, ethically as a narrative inquirer, it was so important to listen to the stories with empathy and not pass judgement. I was aware of the ethics of duality as the Culture Boxes which were devised as pedagogy but also to elicit data from memories sparked by the artefacts within the boxes.

I needed to be responsible in the relationships that I built between myself and the participants by building trust and offering anonymity. I accept and respect that their stories represent their lives and was conscious of this as I transcribed their narrative interviews and represented them as stories, conversations and poetry, I had to keep as close to their own voice as possible. This responsibility filters through my findings as I interpret and understand the stories and how they can help contribute to the curriculum. How this research is conducted, ascertains the outcomes and my positionality with the participants influences the research, as my world view forms this study.

4.4.2 Positionality and Reflexivity

My positionality describes my view of the world (that is Multicultural but does not treat different cultures with equity) and the positions I take within this research that reflect my values, race, culture, gender, experiences, career and so on. As a researcher I am positioned in the context of my research subject, my position with the participants as well as my position in the process of the research. Foote and Bartell affirm,

> The positionality that researchers bring to their work, and the personal experiences through which positionality is shaped, may influence what researchers may bring to research encounters, their choice of processes, and their interpretation. (Foote and Bartell, 2011, p.46)

Being able to be reflexive and transparent about my position has enabled me to reveal more about myself and this input influences my interpretations of my narrative as well as the data and narratives of the participants during this research. Holmes reiterates,

> The use of a reflexive approach to inform positionality is a rejection of the idea that social research is separate from wider society and the individual researcher's biography. (Holmes, 2020, p.3)

Therefore, many of the examples I used in this research are based on a narrative from an African Caribbean perspective as I reflected on my own cultural heritage. However, I intended this research to be applicable to many cultures; hence this research is centred on supporting a Multicultural Curriculum.

I positioned my own narrative in this research because I am passionate about life stories, Multicultural Education, the curriculum, children, and teaching. This stemmed from my own experiences as a child growing up in the UK, spending five years in a mono-cultural community and school, to living later in a multicultural community, but also still having a mono-cultural education from primary through to university, (See The Prologue). I used my experiences, background and knowledge within the research alongside that of the other participants. Clandinin's, discussion on the research ethics pertaining the relationship between researcher and participants noted,

> My knowledge of teaching interacts with that of my participants. Inevitably the data collected reflects my own participation in the classroom and my own personal practical knowledge colours the interpretations offered. (Clandinin, 1985, p.365)

My knowledge is storied and the metaphors I used for most of the chapter titles in this research reflected the artefacts in my Culture Box that told my story, my autobiography.

My position in this research is also a result of my experiences as a Black, female, teacher, head teacher and elder in the community, and this affected my interpretation of the data and revealed the multiple identities I possess. Being in the school and working with the children for this research and as I volunteered my time, enabled a relationship to be built with them and the teachers. As an 'insider' due to being a member of the Black, female, teacher, headteacher and elder in the community group, provided a position of advantage. Holmes states these advantages as:

1. Easier access to the culture being studied, as the researcher is regarded as 'one of us.'
2. The ability to ask more meaningful and insightful questions (due to possession of a prior knowledge.
3. The researcher may be more trusted so may secure more honest answers.
4. The ability to produce a more truthful, authentic or 'thick' description and understanding of the culture.
5. Potential disorientation due to 'culture shock' is removed or reduced.
6. The researcher is able to better understand the language, including colloquial language and non-verbal cues. (ibid, p.6)

In contrast, Holmes also noted the disadvantages of a researcher holding an insider position.

1. The researcher may be inherently and unknowingly biased, or overly sympathetic to the culture.
2. They may be too close to and familiar with the culture…or bound by custom and code so they are unable to raise provocative or taboo questions.
3. Research participants may assume that because the insider is 'one of us' that they possess more or better insider knowledge than they do, (which they may not) and that their understandings are the same (which they may not be). Therefore, information which should be 'obvious' to the insider, may not be articulated or explained.
4. An inability to bring an external perspective to the process.
5. 'Dumb' questions which an outsider may legitimately ask, may not be able to be asked.
6. Respondents may be less willing to reveal sensitive information than they would be to an outsider who they will have no future contact with. (ibid, p.6)

I did wonder how the children perceived me. Was it as a teacher, researcher or a black elder? Did for instance being a Black teacher put the students at ease to tell their stories, discuss and use their first or home language? As a second-generation descendant of immigrants, of African Caribbean heritage, I not only shared some of the experiences of the children but also their parents. Did the parents relate to me more because I was coming from the position of being a black elder and teacher who shared some of their background experiences and grew up in a similar community? How did my own parents view me, as a daughter or researcher? Were they more relaxed to reveal such rich data because I was their daughter? How did the teachers view me, I wondered? Was it because of my position as a previous head teacher, researcher or a Black woman? Did their perception of me change when I mentioned that I had been a head teacher? Did it put them more at ease, to know that I had teaching experience and would, therefore, understand their views or concerns? How did the one Black teacher view me and some of our shared experiences? My experience in teaching enabled the teachers at Oldton Primary to know that I understood the school structure and systems such as the curriculum, the pressures of planning and roles of responsibility in subject leadership such as Special Educational Needs Coordinator (SENCO) and Humanities. My role as a head teacher could have influenced the way I was perceived by the teachers, as a person of authority and experience. Holmes' work on positionality confirms that researchers,

> Locating themselves about the participants, i.e., researchers individually considering how they view themselves, as well as how others view them, while at the same time acknowledging that as individuals, they may not be fully aware of how they and others have constructed their identities. (ibid, p.3)

The importance of Multicultural Education to me reflected my position as a Black child who wanted an education that represented my own culture and that of others. The way I used language, framed questions and interpreted and understand responses also impacted on my findings and conclusions. During my analysis and interpretations, certain themes jumped out at me because of my experiences, but might not have been recognised by others, and vice

versa. As the person authoring this research I thought about my position and the subjectivity of using what I knew and how to tell what I found out. As I reflect more, I see that the interpretations contain my biases, roles, points of view and personal touches as well as helped to provide clear images, memories of feelings about social and cultural life. My critical reflections on using narrative in this research is discussed in the next section.

4.5 Critical Reflections on the Use of Narrative Inquiry In this Research

This case study has the purpose of pinpointing how children, parents, teachers and the community can be engaged in supporting and implementing a Multicultural Curriculum. It relies on Narrative Inquiry to explore the meanings, interpretations and presentation of the data produced. Narrative inquiry is a form of qualitative research concerned with the experiences and perceptions from the participants' own viewpoint. It is subjective, descriptive and can provide rich data gained through using methods such as conversations, autobiography, biographical family stories, life experiences, interviews, field notes, gathering photos and artefacts. These methods are used with the Culture Box element of the research project as parents; children and I told our stories using artefacts for inspiration.

Using narrative inquiry enabled me to have access to the participants and therefore, I was able to concentrate on the lives of students, parents, and teachers' views (Phillion et al., 2005). This form of inquiry allowed me to gain an insight into the cultural identities, educational and social impact and meaning on the lives of the participants and myself. McAdams suggests that telling narratives help to form identity:

> Narrative framework which connects past, present and an anticipated
> future and confers upon our lives a sense of inner sameness and
> social continuity – indeed an identity. (McAdams, 2018, p.37)

My time spent with the children enabled me to share their life in the classroom and feel, see and hear what the children experienced. I was also able to access the world of the parents and see it from their point of view.

The telling of my own narrative through autoethnography and the use of the Culture Box helped me relate my experiences, interact with my participants and reflect on the broader issues in a Multicultural Society. As Harris (2005) wrote, "autobiography gives me the opportunity not only to explore my history from a personal perspective, but relative to the political happenings of the times" (p.36).

Narrative inquiry has helped to effect change in the curriculum and education policy in other countries, as well as the UK. It is therefore central to my research methodology and conception of a Multicultural curriculum. The effect can be seen in the research of Carger (1996), who tells the story of a Mexican American family. She uses narrative inquiry, as this methodology has the potential "to help teachers and researchers to understand diverse student's backgrounds and the implications of their experiences for education" (p.6).

Autoethnographic stories, biographical stories and their interpretations have the power to inform, educate, change the curriculum, enhance practice and effect social change. As they effect change, they link to critical interpretivism that emphasises making changes to aquire equality and justice in all stages of life and education from nursery through to higher education. In addition to promoting the understanding and sharing of cultures in a multicultural society that improves people's quality of life. Connelly et al. (2003) state that "Multiculturalism names a way of living and narrative inquiry is a way to think about living" (p.368).

Narrative inquiry encourages reflection and thoughtfulness, which are important parts of this research. Clandinin and Connelly (2000) suggest that a good narrative has "an *explanatory*, *invitational quality*, as having *authenticity*, as having *adequacy* and *plausibility*" (p.185). Likewise, by ensuring the process of interpreting the narratives is transparent, we can assert it is, as Earthy and Cronin (2008) claims, "a high degree of 'trustworthiness' in the analysis and any conclusions drawn from it" (p.17).

There is much strength in using narrative inquiry as a research process. It allowed me to talk to the relevant participants, gather richly detailed stories, and put experiences and events in context. These different events and experiences can be shared to enhance a

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Multicultural Curriculum and bring it alive. Such narratives also provided the researcher with eyewitness accounts seen through the eyes of the participants. My parents' reflections on their life enabled me to find out what life was like from their first-hand experience of being there and living during that time. They had the relevant experience and a story to tell that provided me with rich data, which included intimate details of their experiences of racism, family history, feelings and more that place their story historically, politically, socially, geographically and culturally (See section 5 'Salt to Preserve Our History).

My own story in the prologue and interspersed through this research felt a natural way to communicate a range of prominent issues of identity, racism and education. From an early age, I enjoyed listening, reading and telling stories as they provided a clearer understanding of different and similar cultures and life experiences. Stories that enabled me to think about innovative ideas, communicate feelings, my imagination and provide a voice for that quiet child of my youth.

Other secondary data sources, such as news articles and historical documents, which provide context to my parents' story and allowed me to explore the relationship between their experience and documented historical events.

Blaxter et al. (2002) highlight the importance of the researcher's self-awareness. This awareness is apparent in the choice of my research topic which starts from my own and my family's experiences and, inevitably, influences the way I conduct the research and produce my findings. This interaction between researcher and participant shows that I am not neutral or external as I share my own story. I collated accounts of stories from participants to see what elements of their social, cultural, community and personal view of the world are revealed. Member checking with the child participants provided trustworthiness and feedback on the data collected. Spending time on the data adds to the trustworthiness. Speedy agrees with Clandinin and Connolly (2000) that narrative is "a form of discourse taking place over time, within space and in context" Speedy, (2008, p.46). Therefore, narratives told should reflect the different perspectives, experiences, cultures and historical contexts over time that is reflected in the critical interpretivist paradigm. This paradigm

enabled me to use my own critical reflection to interpret what was happening and identify any changes needed in order to transform practice. Through developing a relationship with the participants, I aimed to enable students to believe they have a valuable place in our society. After critically reflecting on my use of narrative in this research I move on to examine the criticisms of Narrative Inquiry.

Criticism of Narrative Inquiry

In looking at the weaknesses of narrative inquiry I needed to be aware that in telling stories, the researcher can produce content that is too descriptive without ensuring that the analysis is developed sufficiently. There was also the danger of being too general and putting the onus on one person to represent the experiences of a much larger group, which may not be reliable. Blaxter et al. (2001) discussion, questions and cautions on collecting data and generalizability of small-scale research.

> If you have carried out a detailed study of a specific institution, group or even individuals, are your findings of any relevance beyond that institution, group or individual? (Blaxter et al., 2001, p.221)

Small-Scale research enabled me to be focused and clear about the topic, research questions and parameters of the research. I needed to look at the number of participants that were practical for me to access such as the parents, children and teachers which connects to my research design. It was important to be aware of time-consuming aspects such as writing and analysing transcripts. The methodology of narrative inquiry led to interpreting life stories which can lead to long detailed accounts, they also provided rich data to gain contributions to knowledge, implications, limitations and recommendations for further research.

Knowing the research participants (such as my parents) and some of their experiences too well, can influence the way I interpret the findings and undermine the validity of narrative inquiry. I was aware that when one listens to a research participant, they can choose what to respond to and say. They can also choose what to leave out; after all, it

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is their interpretations and experiences. I also realise there may be parts of their life story they have forgotten, as suggested by Clandinin and Connelly (2000), who questions whether they represent memory reconstruction versus facts. A criticism by Ellis and Bochner is that some participants can build a fiction within their narratives to comfort themselves as a form of therapy.

> If you are a storyteller rather than a story analyst, then your goals become therapeutic rather than analytic. (Ellis and Bochner, 2000, p.745)

The participants' narrative accounts may not be in chronological order, so it is essential to have a clear structure for my writing. I transcribed the interviews and interpreted parts of the transcripts into poetry or narrative prose. This reflected my preferred narrative style of writing and enabled me to illustrate and highlight important themes. However, when examining the subjectivity of storytelling, it is also possible for the researcher to manipulate the story or present it how they thought they heard the story. Trahar (2009) also argues that:

> narrative inquirers may be seduced into a belief that in order to re-present faithfully another's story, the story needs to be simply reproduced ... but this reproduction will only ever be as the researcher heard it. (Trahar, 2009, para 23)

I am aware that interpretations of the narratives can also change depending on the knowledge and experience a researcher or participant gains over time. However, the advantages of using Narrative Inquiry eclipse the weakness as there is so much to learn from the narratives of the participants, which enable us to understand their world view, meaning of their lives in society through voicing and revealing their self, and culture.

4.6. Conclusion

I found the process of identifying a paradigm or paradigms that best matched and influenced the philosophical ideas for my research very difficult. However, the process has enabled me to be more precise about why I chose particular methods of collecting data. These methods

included autoethnographic and biographical writings stimulated by the Culture Boxes, semi-structured interviews, discussions, and participant observations to support answering the research questions and investigate a Multicultural Curriculum. This qualitative methodology was appropriate for my research, as is locating it within the critical interpretivist paradigm. This paradigm was chosen because both interpretivist and critical researchers recognise that understanding of the world is not value-free. There are many truths and realities and different people have different perceptions and experiences.

The strengths of this narrative inquiry through the autoethnographic and biographical stories outweigh the limitations for this research. It has enabled so much information to be discovered particularly for issues that reflect human participation and powerful feelings. There is also the aspect that writing autoethnography and biographical narrative stories conjure up images that can be enjoyed and appreciated as you read them. I want the stories told to move the reader as they have moved me. It has been a fascinating way to find rich personal stories and, as Geertz (1973) says, "thickly- described" (p.14) from which we can learn and include in a Multicultural Curriculum.

In this methodology section, I have attempted to make clear my philosophical paradigms, research design and methodological approach for this research. Also, I have explained the methods of data collection and analysis that I selected.

Researching the distinct types of methodology that previous researchers into a Multicultural curriculum have used informed my decision on the methodology I have used. For example, Grant and Sleeter (2004, 2006) used interpretive case studies and James Banks (1981-2014) situated much of his work within the interpretive and critical perspective as it utilises the culture, language, academic and artistic experiences of the students as well as encouraging them to understand critically different points of view. My narrative inquiry is positioned in the critical interpretivist philosophical perspective as I provided information about myself and the participants who also narrated their interpretations of their experiences. This information included the context in which the narratives took place and the relationship

between me as a researcher and the participants and what this all meant. Trahar (2011) states that when we use narrative inquiry, we can gain,

> more than a glimpse – the larger historical, social and cultural stories within which we dwell, and which inform the stories that we tell and how we tell them" (p.47).

I conclude this section with an edited spoken word poem by Benjamin Zephaniah (2006). The poem reflects some thoughts on Multiculturalism and has echoes of Martin Luther King Jr's (1963) speech "I have a dream" and the social changes that a Multicultural Curriculum can help to achieve.

'I have a scheme.'
I must tell you
I am here today my friends to tell you there is hope
As high as that mountain may seem
I have a dream……..
I see a time
When angry white men
Will sit down with angry black women
And talk about the weather,
Black employers will display notice-boards proclaiming,
'Me nu care wea yu come from yu know
So long as yu can do a good day's work, dat cool wid me.'
For it is written in the great book of multiculturalism
That the curry will blend with the shepherd's pie and the Afro hairstyle will return.
Let me hear you say
Multiculture
Amen
Let me hear you say
Roti, Roti.   A women.   (Zephaniah, 2006, on the album Reggae Head)

5. Salt to Preserve Our History

<div style="border: 1px solid black;">

My Culture Box

Artefact #8: Container of Salt.

     Salt is a great preservative and is used a metaphor for preserving my family history and links to my grandmother who worked at the Salt Pond on the island of Anguilla.

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Introduction

The purpose of this chapter is to examine an example of how community members (my parents) can use artefacts as a stimulus to tell personal narratives that can enable the community to be engaged in supporting and implementing a Multicultural Curriculum in school. What can their oral life stories tell the children and teachers about identity, their own cultural history, or the history of others? Can the stories help the pupils to comprehend the experiences of different ethnic groups? Banks (2014) suggests that "teaching transformative lessons for teaching about various ethnic groups" (p.38) within a Multicultural Curriculum provides powerful knowledge that can be "identified, discussed and examined".

The chapter begins with the artefacts of a Dutch pot and guitar belonging to my parents, which are taken from photographs enclosed in my Culture Box. I chose these artefacts not only to stimulate the following two personal narratives enclosed and unlock the memories of my parents and to foreground the historical significance of the artefacts, which are part of my history, but also, and more importantly, to reveal the social history and geography that can be recorded and shared with others within the primary school curriculum. The narratives are presented as a conversation derived from interview transcripts and therefore told in my parents' own voice. Freire (1972, 2000) encouraged his students to look at themes and images to discuss freely, in order to identify and understand ideas, hopes, values, society and perceptions of where they are situated in the world. Likewise, I have used the artefacts to enable my parents, myself and those reading their narratives to be able to interpret the history, social relationships, perspectives and experiences. Therefore, the final part of this chapter consists of the interpretations and themes I gleaned from the conversations.

The aim is to show how the life history of community members can contribute to children's learning about themselves and others. This chapter also reveals my history and its impact on my identity that is shaped by the lived experience and culture of my parents. As Turkle (2007) states, "the objects connect them to ideas and to people" (p.5) and "exert their

holding power because of the particular moment and circumstance in which they come into the author's life" (p.8).

The following are extracts from Eudine's narrative taken from my Narrative Inquiry course essay (Phipps, 2013).[5]

5.1 The Dutch Pot – Her Story

When I (Mary) eventually left home, my mother (Eudine) presented me with a Dutch pot. I often used my Dutch pot to fry fish, meat and dumplings. As the scent of the fried dumplings wafted through the kitchen, I remembered my mother using her Dutch pot and her mother (Sarah-Ann) before her. What began to fascinate me was the desire to find out the family history. I therefore decided to focus this part of my narrative inquiry on the significance of the Dutch pot as an artefact in the history of my family.

I knew the Dutch pot was one of the staple cooking pots in the Caribbean. It can be traced back to the Iron Age when humans first began using iron to make a range of utensils. The name "Dutch pot" originated from Holland as the explorers and slave traders in the 1600's travelled back and forth from Africa.

Figure 8. A plantation house in the Caribbean showing enslaved Africans cooking with a Dutch pot. Image by Jean Baptiste DuTertre (see Du Tertre, n.d.).

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[5] 'The Dutch Pot – Her Story' Parts of my Mother's narrative appeared in an assignment written for my Masters unit, that was part of the research training within the PhD programme.

The Africans traded animal skins and other items for the pots. The pots continued to be used by enslaved Africans who were transported from Africa to the Caribbean as well as America, England, France, Holland, America, Portugal and Spain.

In Jamaica, the Dutch pots are made from aluminium scraps and river sand and manufactured by Carib Metals in Falmouth, Trelawny (Iriegal, 2012). The Dutch pot is perfect for Caribbean cooking because the heat and temperature are constant, allowing the food to cook evenly. I remember my mother saying, "The blacker the Dutch pot, the better." After using the pot, I was only allowed to clean it with hot water and a brush. When it was dry, I would put a thin layer of oil in to avoid it getting rusty. After some time, the Dutch pot would become black and non-stick, just like Teflon.

5.2 The Guitar – His story.

"Someone told me, the smile on my face gets bigger when I play the guitar" (Horan, n.d.)

For as long as I can remember, Franklin (my other dad) played the guitar. It was an acoustic guitar that was his pride and joy. He would play it in his spare time to relax and would play along to country and western records as well as rock and roll. Franklin would sometimes mislay his plectrum, and as children, we would search the house, high and low looking for it. As I see him now over 50 years later, he has his collection of guitars placed strategically around the living room of his bungalow. We previously had discussions about the origins of the guitar but found it difficult to pinpoint the earliest one; I thought the earliest one would be Egyptian, so we agreed to look this up (see Appendix E).

The narrative telling of Her Story and His Story is set in the living room of my mother (Eudine), who had separated from my father (Franklin), forty-two years ago, although, over the last thirty years, they managed to become special, best friends. Mother is seated relaxed on the blue Chesterfield leather sofa and Father is seated in the upright chair as he bends over to roll his cigarettes.

Eudine: You know Franklin, we have known each other, such a long time, yet how much do we actually know about each other? We came to England as young people, from two very different islands.

I was born in Anguilla, a lovely island in the Caribbean, in 1930. Both my parents were born in Anguilla. Papa (a name, affectionately given to him by all in the village) used to farm the land, growing peas and corn, whereas Mama used to pick lumps of salt by hand from the Salt Pond at one end of the island. Most of this salt was transported by boat to other islands such as Trinidad and Barbados, and some were kept in Anguilla and used in cooking to season the food in the Dutch pots. Papa would farm the ground in the mountain as well and would use the Dutch pot over three fire stones to cook on, with a wood fire underneath it. He would cook potatoes and yams. At home, Mama would use a smaller Dutch pot outside to fry fish and Johnny cakes (fried dumplings).

I can remember asking my Papa as he stood by the fire using his Dutch pot where the name Johnny cakes came from, and he said they were originally called Journey cakes, as fishermen would take them to replace bread because they would last longer on their trips out to sea. The name Journey cakes evolved to become Johnny cakes.

Papa later built a little shed outside and in it, he had three big stones to support the Dutch pot. The fire underneath would make the pot hot for cooking.

My Mother's maiden name was Sarah-Ann Connor. All her sisters had Ann in their name. They were Aida-Ann and Esther-Ann – very Irish. Papa was called Samuel Benjamin Romney. Both Papa and Mama spent some time in Santa Domingo, which was the capital of the Dominican Republic, where my eldest brother was born. I never met him as his grandmother took him. Mama and Papa were both able to speak Dominican Spanish and would argue in Spanish to hide what they were saying in front of us.

Franklin: They say that there are more mixed people in St Elizabeth. Mommy's father was called John Strachan. His surname is Scottish because his father was a Scott, so my Grandfather was a "half-breed". That's why we are so fair in complexion. John did not live

with us but lived further down in the village. He used to go to New Savannah in St Elizabeth, which was quite a way to go to cultivate his land. As he got older, he depended on his donkey, which he called Alice. She used to take him to work because he was "stone blind". He would sit on his backside and weed the grass between his crops with his machete. He was a big man and tough as well. My grandmother lived with us, and Mommy ended up looking after her as she got older. She was as good as gold.

Eudine: Don't you think people worked together as a community more in our day? I can tell you that in Anguilla, people were community minded. Families would help each other. If one farmer had land to prepare for planting peas and corn, then the other families would all come together to prepare that plot of land and then would move onto the next plot. The men completed the preparation of the land and planting and the women cooked large amounts of food for everyone. This festivity was called "Jollification" as they would have lots of fun, sharing the work, company and food. Food would be cooked in large Dutch pots as well as large tins that were once used for storing cooking oil. The food would be cooked outside, as the weather was good. They would cook big pots of corn soup with corn, peas, potatoes, yams and if you had meat, you would put that in as well; if not, then you would add lots of peas.

Franklin: Well, Eudine, I know you love cooking and I know you know that I love playing my guitar. I presently possess five guitars and my favourite is a Yamaha Acoustic which you play with a plectrum. As far back as I can remember, I wanted to play the guitar, at least from the age of 16. I decided to play the guitar because my father played many instruments such as the mandolin, banjo, guitar, and violin. My leisure time was spent listening to Blues and Rock and Roll, mainly Fats Domino. That's probably why the children still sing along to Fats Domino's "Blueberry Hill."

I bought my first guitar in Jamaica for six pounds, and I was self-taught. Glen Campbell, the country and western musician, was my favourite guitarist. He received 10

Grammys and 10 Country Awards. I just love his style of playing. He was a session guitarist, playing for other bands as well as his own band with his family.

Both my parents were born in Jamaica in the beautiful district of St Elizabeth, Treasure Beach, Billys Bay.

My father was my inspiration for playing the guitar. We enjoyed each other's company. He used to show me how to fix bicycles and other things. Although he did not teach me the guitar, he would play it and call me to watch him play it. People admired his ambition to do different things. He was so adaptable; he could put his hand to different skills: just like my only brother Patrick. My father was a mechanic and a chauffeur.

My mother was a housewife, although later on, she had some boats which she would hire them out to the local fishermen. My mother was as tough as nails and always told the truth, regardless of the consequences. My father was placid, and Mommy was tough on me. Our house was near the road, and there was a Lignum Vitae tree standing proudly. One day she tied my hands together around the trunk just because I went into the sea to bathe. I had to stay there all day in the hot sun. It's only in the last 20 years that I have tried to forget it because every time I remember it, I get a headache. Everybody pass and say, "Mona, what are you doing to the child? He may end up being your backbone one day," and so said so done, as I paid to ensure my mother was well cared-for up to her passing. Mother did not show much emotion, but she had a good memory, and you did not know what to expect. If she decided you were going to get a beating, she would wait weeks upon weeks, and when you think you were safe, she will grab you.

I also have a sister Valerie, and when Mom and Dad separated years later, my younger sister, Zorah, was born. I got on well with Zorah and looked after her a lot as she was the youngest. Everywhere I go, she followed. I would put her on my shoulders and catch the sweetsop (sweet, soft apples) from the trees. I was so naive I did not even know that Mommy was pregnant with her.

Eudine: You stayed in Jamaica until you came to England. For me, it was different. It was 1940, when I was ten, that the family moved to another island called St Kitts as work in Anguilla became scarce. Papa cut cane on the Davies Estate and Mama looked after the children.

In 1945, it was the end of the war and we celebrated with a day off school and lots of parties with food cooked in our Dutch pots. Some soldiers returned home; some did not.

I finished my education in St Kitts and would complete my homework by oil lamp in the evenings. I helped to teach in the school, but opportunities seemed better in England, so in 1955 Papa had saved enough money for me to travel to England. My two sisters came to see me off; my dad would not come. He was too upset, so he walked to the bay to think and be by himself. I left St Kitts in a steamboat and transferred onto the huge ship the MS *Franca C* in Montserrat, which left straight to Italy and then England (see Figure 9).
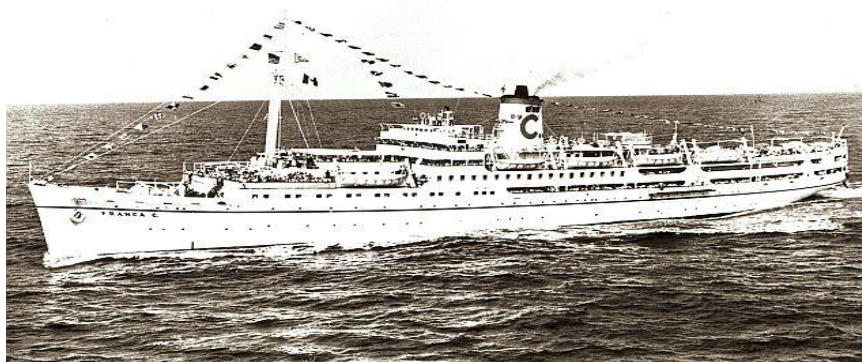
Figure 9. MS Franca C 1953 – 1977. Image credit: SSMaritime.net (n.d.).

The actual journey was exciting and I shared a cabin. I traveled on the underground train and another train to Nottingham. When I arrived in England, there was no one to meet me. It was in November. It was cold and foggy. And I was lonely. I took a taxi to my pen friend Olive, from Nevis, whom I had never met before. Arriving in strange and freezing England, I was greeted by smoking chimneys and coal mines. I slept for three nights in my coat.

I was unable to buy a Dutch pot in England at the time, as the local shops did not sell them. It was later that some small Asian and African Caribbean stores opened, and I was able to buy my beloved Dutch pot. I was a good cook and as the Caribbean community grew and more celebrations and functions occurred, such as Christenings, weddings, birthdays and funerals, I would be asked to prepare and contribute to the event by cooking fish, curry goat, fried chicken and Johnny cakes in my Dutch pot.

I was the first of the sisters to arrive in England and worked in Chilwell (a war depot and ammunition factory) and Boots to save the money to send back to Papa so he could send the next sister over. When Elizabeth arrived, she married Brandy, who had seen her picture on my dressing table and said: "I'm going to marry her," and he did. Alfred, my first partner, had arrived a month earlier on the SS *Auriga* (see Figure 10).

Figure 10. SS Auriga. Image credit: Simplon (n.d.).

We all moved to Birmingham. In the late 1950s and early 1960s, I lived in a rented room with Alfred. These were hard and scary times for black people to find accommodation, as we heard that there were posters on the windows of some houses, that would have racist notices.

Figure 11. Racist house signs in some windows. Image source: Lord (2013).

I experienced being turned away many times and told that the rooms were already taken, even though I knew there were vacancies.

Franklin: Do you recall when we first met? It was on the very first day I arrived in England. You were living in the same house as my cousin and I came intending to stay with him.

Eudine: Yes, I recollect that many families would live in one house. In sharing a house with others, the cooking area could be the cause of many arguments. There was not enough room for individual pots for the different tenants. Money (6d) was put in the gas meter to supply gas to the cooker and you were not allowed to use anyone else's gas that they had paid for. It was also dangerous times, too, as people would take their food in their Dutch pots into their rooms and keep them warm on top of the paraffin heaters. On one occasion, a tenant in the front room did this and the fumes came from the fire and killed their newborn baby.

Franklin: I remember that sad occasion well. Do you remember, many years later, when I returned to Jamaica for the very first time? While I was, there was an occasion when I had my sister's pick-up truck. My brother Patrick and I would go out driving together. He loved that because we spent the time together and of course there was the Rum Bar. One day

Mommy asked me to go to Great Bay to get some Marine Gas for the boats and she said: "Bye, don't forget the guys need the gas in the morning for the boats." I know she thought we might be too long and come back drunk. So, I said to Patrick, let's give her a surprise and get back early. We got the gas and every time we passed a Rum Bar, he looked at me, and I looked at him until arriving near the last one he said: "Yuh noh gwine chase me breath?" I said, "No, we promised we would not get a drink till we get home." We got home and as I backed the truck into the drive, near our shop Patrick jumped off and said: "Me nah lif a single one of dose off de truck, til yuh gimme a drink." So, I had to buy him a quart of white rum.

Christmas was obviously a time when everyone celebrated, but we did not do anything particularly different. What would happen is that some people would pass you all the year and not speak to you, but when it was Christmas, they would come to your house to have a drink and then move onto someone else's house. I was not part of that. I was not allowed. Our Christmas meal would be beef soup, yam, and potatoes, not too different from any other day. We did not have carnivals in our area at Christmas, but we had picnics with outdoor dances and local musicians playing their guitars and drums.

For years I thought my great grandparents were my grandparents; Grandpa Charles and Grandma Maria were, in fact, my dad's grandparents. My grandfather was a sea captain and that is why some of the family were able to go over to the Cayman Islands. I'm not sure where my grandparents were born, whether it was in Jamaica or the Cayman Islands, but they lived in the Cayman Islands, and I rarely saw them, and then my dad went over, and my sister Valerie joined him there. That is where he died.

I was born in Treasure Beach in the village of Billys Bay. Growing up at that time, I felt the area was backward and unambitious. All they wanted to do was "Beg yuh dis, beg yuh dat." They did not want to do anything apart from fishing.

Figure 12. Treasure Beach, Billy's Bay Image source: Jamaicascapes (n.d.).

They like cultivated food, but they don't want to grow that either. It's like the body was getting away from the tail and the tail end is still there. However, my most favourite place on the island was the Black River because it was by the sea. I would drive over the bridge close to the sea, park up and just watch the sea roll in, and relax.

My school was called Sandy Bank. It was the only one in the area, and it was built on my grandparents' land. At school, all the juniors were in one class, and the higher levels consisted of 1st to 6$^{th.}$ Each year you would move up if you were able. I attended 1st, 2nd and 3rd Class, but I could not go up to the 4th year and that devastated me because I could not see the reason why I was held back. I believe there was some friction between my father and the principal, and they kept me back. Believe it or not, but my father was well educated, and he went up to the school and the next thing, I was moved from 3rd to 6th. According to my teacher, I was moved up because of my ability. I had 4 or 5 friends. Gary who is dead, Claudsy, Bernard who lived in London – he was a cripple and Pert who also died. You made friends with those you sat by on the long bench. After 6th grade, I left as I was not going to college; the money was not there to carry on my education. You had to pay for all those things.

On my 16th birthday, I left school and sailed to Serranilla Cay, a place far away from Jamaica near to Colombia. We went on a voyage to fish and look at Belize. We did not stay too long as the current was too strong and there were no fish to be found. I went back home

and drove to Farquhar's Beach in Clarendon, which had a spa called Milk River Mineral Bath and Spa, which had special healing powers. Legend says that a slave, who was severely whipped, bathed in the spa and his wounds healed. I left Clarendon to go to Pedro Cay to do some fishing with one of my cousins; his name was Albert Gordan, but we called him Black Water. From Pedro Cay, I left to come to England in December 1961.

I have no regrets about coming here, as I have learned a lot. I have been enlightened. It was not my choice to come to England, but Mommy offered to pay for me (one of the good things she did for me). I came on the boat, SS *Ascania* (Figure 13).

Figure 13. SS Ascania. Image source: Cordell (2010).

The fare was £75, and the plane was £85, which made a lot of difference. We were supposed to stop off in Barbados, but because we were from Jamaica, we were refused permission to land because we were not part of the Federation of Islands. We went to dock in Martinique to change the ship's propeller and stayed an extra two weeks while it was being fixed. It was in Martinique that I saw my first monkey. Then we arrived in England two weeks late in January 1962.

Eudine: I missed home so much, I would write home to Mama and Papa and would hear news of weddings, who had died and any major disasters such as hurricanes and the tragedy in 1970 when the ship the *Christina* was overloaded going from one island to

another and capsized and over one hundred people lost their lives. There were also the people on Brimstone Hill, who, when a heavy downpour of rain came, ran under a small tunnel for shelter and many people died in the crush.

At school, one of my special gifts was the ability to recite poems, songs and stories. I remember some songs and short stories connected with the Dutch pot such as:

Janey, did you see nobody pass here?
No me friend
Well, one of me dumpling gone
Don't tell me so,
One of me dumpling gone.

The song was a subtraction game where you start with ten fried dumplings (Johnny Cakes) in a Dutch pot and each time Mama is not looking, one goes missing. Children have to guess how many are left.

Another song is based on an African story.

River carry me away Grandmother,
River carry me away Grandmother,
If I stole your food Grandmother (from the Dutch pot)
River carry me away.

There are many traditional Caribbean stories about Anansi, the magic spider-man, which includes the Dutch pot. There was also a popular song in the charts called "Pass the Dutchie" which was originally sung by the Mighty Diamonds under the version of "Pass the Kutchie" which emphasised the importance of good table manners and passing items to the right side, even if it was a cannabis pipe. When the group called Musical Youth changed it to "Pass the Dutchie", all references to drug use were removed with the song emphasising being hungry from poverty. "How does it feel when you got no food?" There are now restaurants and take-aways called Dutch Pot in Birmingham, London and Leeds, which sell Caribbean food.

Today I still use my Dutch pot to fry fish, dumplings, chicken and curry goat. We had a Caribbean Evening at church the other day and all the African and Caribbean ladies who provided food for the event used their Dutch pots.

Figure 14. Eudine's Dutch pot.

Franklin: You came to England expecting to be able to teach, well my ambition was to study carpentry and joinery and then go back home to Jamaica. I could have learned the trade in Jamaica, but I would have to pay for it. I wanted more education, and possibly to emulate my father, by working on motor vehicles as well.

When I got here, I wanted to go home straight away. It was a horrible sight. All the houses joined up together. Even now, I hate terrace houses, although I have lived in a few terrace houses since because I could do no better. It was not what I expected. I did not have my own room as I had in Jamaica. Every room in that house was occupied. Trevor and I shared the box room, Eudine and Emma shared a room and others such as Gee, Jarret, Mr. and Mrs. Hinds and another Bajun couple were up in the attic.

In Jamaica, my profession was a fisherman. The first job I got in England was working for Imperial Chemical Industries (ICI), a pharmaceutical company. That's where I learned to drive a stacker truck that steers from the back. That changed to Imperial Metal

Industries (IMI), where I supplied the casters with brass and copper to put in the melting pot. I then became a caster working in the furnace and then an overhead crane driver. There were 11 to 13 different types of jobs, and I did every single one of them. A new factory was added, and I went over there to work but I got disillusioned and decided to leave and got a job at Barker and Allen. I was brass casting there, but it was dusty and dirty work. You kept telling me to apply to work on the buses, so I drove the buses until I retired in 1994. I enjoyed driving, which was my ideal profession and so the buses was a good option and I was good at it. It helped me to learn how to stop, listen and weigh up situations myself.

I did not experience much racism, mainly because I knew how not to put myself into situations where I knew I would not be welcome. And I never used the words "It's because I am black." It is because of what you do, not because of your colour. I was not treated unfairly at work because of my colour and even in 20 odd years on the buses, I could not say I had negative experiences.

One guy did give me some abuse and I took care of that. We were in the Hobmoor Pub, where Howard and I met every Friday. There were these 4 or 5 guys playing dominoes who, from the conversations we overheard, were National front sympathisers. I felt something hit me in the back twice and once on my head. We were outnumbered, so I decided to speak to the barman who talked to them about it. On Monday, I saw the same guy with a ladder over his shoulder (he was obviously a window cleaner) and he was on his own. I grabbed hold of the ladder and spun him around. I said, "Do you remember me?" He said, "Should I remember you?" I then thought, "I am not going to get myself into any trouble to escalate any further". A couple of weeks went by. It was a bitterly cold day, and I was driving the number 5 bus. As I pulled up at the bus stop by Brasshouse Lane, I knew it was the same guy, whether he recognised me or not. He jumped onto the bus rubbing his hands, saying, "How do you like it in this country?" So, I decided to put him right. I switched off the bus engine so everyone on the bus could hear what I was going to say. I said, "How old are you?" He said, "23". I said, "Go and sit down because I was here before your parents knew

how to get you." Everybody on the bus laughed as he sheepishly went to sit down. That is as far as I got, to put him in his place.

England has changed a lot, from bad to good and good to bad depending on what you look at. Somethings we would get away with in past times, you cannot get away with today. Some people would never buy a car tax; now, you can't do that today because everything is computerised.

The thing that I am most proud of is my children, from the eldest to the youngest. I enjoy it when they are around and seeing my grandchildren and great-grandchildren. Now I am retired, I also enjoy having more time to play my guitars.

Figure 15. Franklin, playing his guitar.

Eudine: Do you think we should share our memories with our children, just in case the names of our ancestors and our experiences of our families fade away, never to be remembered again?

5.3 Interpretations.

I have chosen an example of narrative inquiry that is a personal narrative, which aims to reveal and share my interpretations of the personal history of my mother and father, as an example of how the community can contribute to the curriculum in school. The community is part of the area in which the children live and as Twitchin and Demuth (1981) note,

> Children work from a map of the world which is narrowly confined to the streets they know, important places, family and friends. Their families and their communities have such unseen maps. (p.29)

It is essential for teachers to understand the principles, hopes and expectations of the community in which the children live. It will enable them to have an enhanced understanding of the children's and the community's background and show the children that their community is embraced and valued. The use of artefacts by community members gives them the opportunity to tell stories that never used to be told at school, therefore providing a voice that would otherwise be silenced, as it was when I attended school.

Asking questions about my mother Eudine and her family's use of the Dutch pot at significant times enabled me to gather a range of interesting information and themes. As Chase (2005) states, narrative inquiry can provide "information about historical events, cultural change, or the impact of social structures on individuals' lives" (p.655). My role was to ask some questions about the artefacts and then to listen as their story unfolded. The narratives enabled them to talk about events and experiences that were significant to them and reveal their powerful knowledge.

The questions to my mother and her responses over the telephone were audio-recorded and transcribed, and the narrative is written in the first person and combined with my father's narrative in the form of a conversation. Writing this part of the research as a conversation enabled the two life stories to be linked together rather than presented individually. Although Eudine and Franklin were separated, they spent many hours in each other's company over the years, laughing, conversing, discussing and, at times, arguing. After much contemplation, it seemed that the most natural thing to do was to present their

stories as a conversation. The conversations captured some short sentences and thoughts that darted around. Although their own words were used, it was therefore necessary to re-arrange certain themes in chronological order and combine the two interviews. The conversations also enabled me to discover further themes that were similar or different within their accounts.

In analysing the content of the interviews, I was able to identify themes that included historical events, descriptions of society at the time and, in particular, the expressions of language, feelings and experiences of my mother and father.

Eudine's Themes*:*

- Work in Anguilla and St Kitts
- Diet
- Slavery
- Family Life
- School life
- Language/feelings
- Family Migration
- Racism in housing and Work
- Stories and Songs

I continued to use narrative inquiry in the form of personal narrative to share aspects of the personal history of Franklin. It began as I surveyed his living room and looked at his collection of guitars. This led me to include a photograph of him playing his guitar in my Culture Box and use the guitar as artefacts to simulate questions about it, which in turn led to questions about my father's family history. The narratives were audio-recorded and I have transcribed and written the contents in the first person to capture his voice. The semi-structured interview and my father's responses enabled me to identify and interpret a range of themes listed below.

Franklin's Themes:

- St Elizabeth, Jamaica
- Diet
- Slavery
- Family Life
- School Life
- Language
- Migration
- Racism
- Guitar
- The *Windrush* Generation

Work in Anguilla and St Kitts.

The themes revealed in this narrative can generate a Multicultural Curriculum as they provide evidence of social history and geography. The information gathered revealed the type of work available in Anguilla was mainly working on the land, either growing produce or at the Salt Pond. The underwater salt deposit was reaped by the workers bending over, breaking off, and lifting bits of the slab of salt. These bits of salt slab were thrown into small salt barges alongside the pickers. It was back-breaking work. I am just imagining my grandmother standing and digging in the Salt Pond. There were trade links between the different islands and the Dutch had a monopoly on the salt market due to their liking of salted herrings. Their ships would sail to the West Indies filled with trading goods and return to the Netherlands filled with salt.

Island community living is emphasised in the way families supported each other at planting, harvest time and sharing food. In contrast, my Grandfather, on his arrival to St Kitts, cut cane on the Davis Plantation. This shows that people were prepared to uproot their families and travel to other islands in search of work. From the 17th century, small plantations produced crops such as cotton, tobacco and indigo. Eventually, sugar became the main crop and each plantation had its own source of slave labour and produced its own sugar.

Emancipation in 1807 coincided with a slump in the price of sugar, and labourers were paid the minimum and were left in poor conditions. The government decided that all the sugar cane produced on the plantations should be taken to the Central Sugar Factory, which started production in 1912. At the time when my grandfather worked on the plantation, the sugar industry was the leading employer on the island.

Figure. 16. Estate workers in a 1934 photograph (notice the term Natives in the title on the photograph and question how it is used?). Image credit: Historic St. Kitts (n.d.).

Work in St Elizabeth, Jamaica

The Jamaican motto "Out of Many, One People" is highlighted in St Elizabeth, where there is a diversity of ethnic groups consisting of Maroon, Dutch, Spanish, Indian, white and those of black and white descent. St Elizabeth is on the south-west side of Jamaica and has a population of around 144,000 people.

On my travels for family visits to Jamaica, I found St Elizabeth to be a quiet part of Jamaica. It had beautiful, deserted beaches to stroll along with feet dipped in the sea or basking in the sun and consisted of charming fishing villages along its shore and some farming.
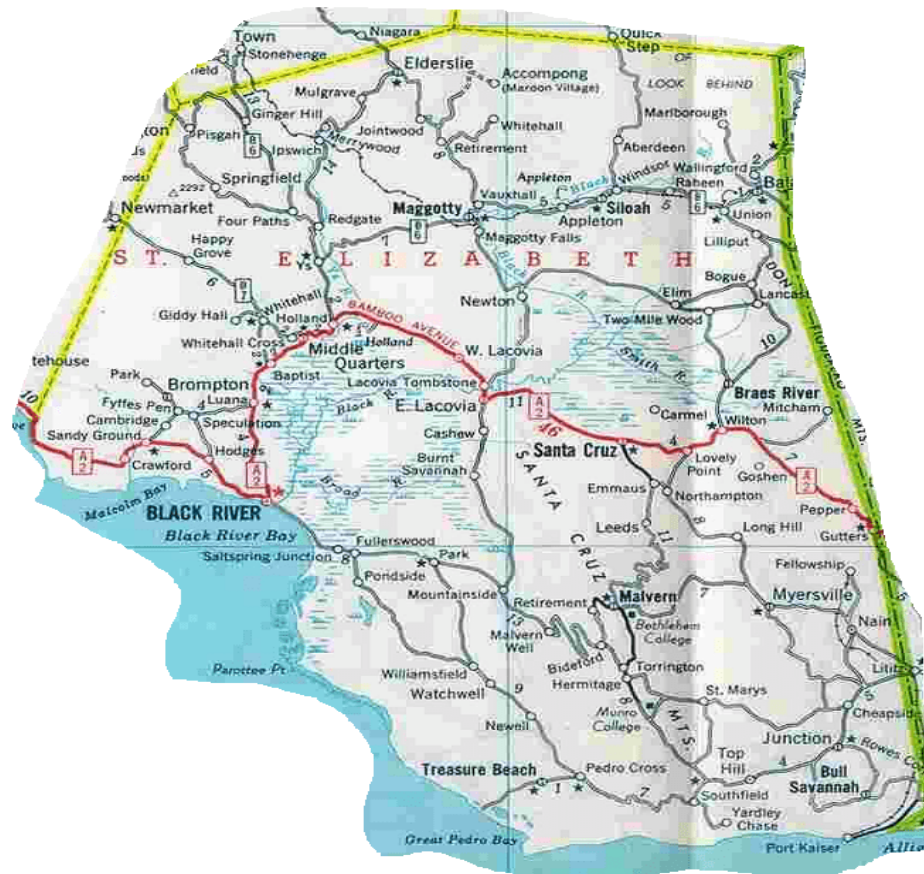
Figure 17. Image taken by the author of a map of the Parish of St Elizabeth (2013) showing Treasure Beach, Black River and the Maroon village of Accompong. There are many towns and villages with British names such as Leeds, Cambridge, Hermitage, Brompton, Whitehall, Lancaster, Newmarket, Aberdeen and Marlborough.

Franklin believed, however, that people wanted to concentrate more on fishing than agriculture and he attributed this to a lack of ambition. Was Franklin being too tough on them? There are many factors to be taken into consideration; he also worked as a fisherman until he came to England. The shoreline which is so close to their houses is a ready source of income by fishing, there is little land available to cultivate and a shortage of other developed industries. Most significant was the hurricane in 1944, which ripped Jamaica apart. People were homeless, the crops destroyed and the economy was left in ruins (Sewell, 1998). Tourists are now becoming more aware of St Elizabeth, and there is a steady growth of guest houses and work associated with this industry, such as travel guides, transport, catering, etc. although it still exudes a sleepy, relaxed vibe in which to have a holiday.

Diet.

Descriptions of the type of food cooked in the Dutch pot provided information about what food was readily available and eaten at that time in Anguilla such as corn, peas, potatoes, yams, curry goat, chicken, rice, fish and Johnny cakes. Likewise, in St Elizabeth, which was a fishing village, the main diet consisted of fish and various sea produce, such as lobsters. Today St Elizabeth is known as the breadbasket of Jamaica as it produces 22 percent of Jamaica's food needs. Farmers provide fruits and vegetables, poultry, beef, goat and eggs, and have even managed to do this while dealing with yearly incidents of bush fires, drought and flooding (Tingling, 2014). This shows that Franklin's previous view that the population was not interested in cultivating food is proved not entirely inaccurate.

Slavery.

The Dutch pot seems to follow the path of slavery, as Dutch explorers and slavers went over to Africa during the 16th and 17th centuries, trading in goods and enslaved people. The pot followed the path of the enslaved to the Caribbean, America, England and other parts of the world to be connected to my cooking and many others in England and elsewhere today. In the 18th century, the slave trade expanded further and enabled riches and goods to be captured by merchants in Liverpool, Bristol, Glasgow and London, which funded the Industrial Revolution. An industry also sprang up in the form of a factory which now makes Dutch pots in Jamaica. The continuing impact of slavery can be seen in the names of family members such as my Grandmother called Sarah-Ann Connor, which is Irish in origin and was handed down from the plantation owners.

Franklin's grandfather was John Strachan and his father was Scottish. The eldest boy was often named after their father and therefore, I was able to trace an ancestor John Strachan from Scotland using the Legacies of British Slave-ownership database. This particular John Strachan wrote from Thurso, Caithness, Scotland, that he owned 14 enslaved people in St Ann, Jamaica. In 1835 he wrote to claim compensation for losing his enslaved people due to the abolition of slavery: "I hope there will be no stoppage in paying

me. I am truly a native of St Ann Jamaica or say a Creole, and the above property left me by Father and Mother". Another letter comments, "I am no imposter." (UCL, 2018. para.1) He was born in 1764 in the Maroon Wars. Some records frequently refer to his requests for the amount of £700 for compensation (UCL, 2018). In the UK, the Abolition of the Slave Trade Act was passed in 1807, but Henry Dundas (Viscount Melville), who was Scottish, convinced the UK Parliament to continue with slavery even beyond the Abolition date by adding the words "gradually abolished". It was at least another 30 years before the slave trade was eradicated.

Fig: 18. A photo of a slave called Gordon showing his whipped back. This was circulated by Abolitionists to reveal the cruelty involved in slavery. Image credit: Goodyear (n.d.).

The journalist Earl Moxam (2008) wrote an article in the *Jamaica Gleaner* entitled "Scots ashamed of role in Jamaican slavery", in which he reflects on the work of Professor Geoff Palmer who investigated the connections between Jamaica and Scotland. He found that during slavery, the tobacco, cotton, sugar, spices, and rum produced helped Scotland to grow in wealth from one of the least powerful countries in Europe to one of the strongest. Many slave plantations across Jamaica had Scottish names such as Robertson, Hermitage, Hampden, Glasgow, Argyle, Glen Isay, and Dundee. Profits from slavery were used to ensure the development of many parts of Scotland, particularly helping to build or acquire

some academies such as Bathgate and Inverness and other buildings such as Glasgow Gallery of Modern Art and Edinburgh Royal Infirmary. This in turn, led to the development of different industries (Palmer, 2008). This pattern can be seen in many parts of England as well.

In 1830 a Scottish ship was wrecked off the coast in Treasure Beach. Many of these sailors ended up staying in Treasure Beach and married or had children with the Jamaican women. Some became plantation owners, and as slave masters, some had children with their enslaved women. This accounts for the fair skin complexion of many of the inhabitants of Treasure Beach, St Elizabeth, like Franklin. It also explains the Scottish Surnames of family and friends with the names of Strachan, Blair, Campbell, Robinson, McDonald, Gordon, Graham, Ferguson, Lewis, Russell, Farquharson and many others.

Figure 19. The Jamaican flag. Image source: Clipart Library (n.d.).

The Jamaican flag also has strong links to Scotland as it is the only other national flag that has the saltire depicted on it. Due to Jamaican independence in 1962, there was a draft design of three stripes in black, green and gold. The Rev William McGhie from Glasgow, a good friend of the Prime Minister of Jamaica, proposed the flag should have a cross on it, due to Jamaica being known as a Christian country. This resulted in Prime Minister Alexander Bustamante agreeing to a design that replaced the blue and white of the Scottish flag with the Jamaican colours of black, green and gold (Leask, 2015).

Family Life.

Eudine's father did not go to see her departure to England as he was too upset. This shows the pain experienced by divided families as members sought work in other parts of the world, not knowing whether they would ever see each other again. This broke the extended family support network, as many grandchildren were unable ever to meet their grandparents. Writing letters was the only way that the majority of new arrivals were able to communicate with family in the Caribbean. It was initially the only way to maintain links and pass any news around.

Life seemed hard in the early days of Franklin's life. In many ways, his family was just surviving, as shown by his grandfather toiling the land even though he was completely blind. Families looked after their elders rather than being placed in care homes; Franklin's mother, Maisie, looked after her mother, and likewise Maisie herself was looked after by close relatives until she passed.

Franklin's relationship with his mother seemed strained. Maisie was a very strict disciplinarian, dispensing beatings and some cruelty in the form of tying Franklin to a tree and leaving him in the sun for hours. Significantly, he was tied to a Lignum Vitae tree, on which grows the national flower of Jamaica. Abuse and punishment on children can have different levels of acceptance according to culture or time. When I reflect on the corporal punishment accepted in English schools when I was growing up; such as the cane, slipper etc before it was prohibited in 1986. The law in 2005 (updated 2018) prohibited parents from using physical violence on children such as a blow to the head, shaking or leaving marks such as bruises or swelling etc. Franklin being tied to a tree and left out in the sun was a form of abuse. I question whether my initial 'downplaying' of Franklin's experience of abuse by his mother was influenced by her death during this research and not wanting to portray her as abusive. It is also possible that when it is revealed that a Parent or participant experienced physical or sexual abuse as the researcher, we may remember aspects of our own childhood that was also distressing and painful.

Franklin's mother did not allow him to join in the Christmas celebrations of going to visit other people in the village or even provide a special Christmas dinner. But the hot weather in Jamaica enabled the village to hold Christmas picnics with musicians playing guitars and drums, which Franklin could attend. Maisie, however, did want Franklin to make progress, as she paid his fare to travel to England in the hope of him having a better life. Years later, Maisie herself became a successful businesswoman, owning a shop and boats.

Franklin's father was his role model, who played the guitar as well as other instruments and was also a mechanic. This is evident from Franklin's guitar playing and his wish to become a mechanic. He reveals his admiration for his father's nature, which was placid and ambitious, and he missed him when he went over to the Cayman Islands.

Franklin had a good, caring, relationship with his younger sister Zorah as he said, "Everywhere I go, she followed. I would put her on my shoulders and catch the sweetsop from the trees." When Franklin returned to Jamaica many years later, it was obvious by the amount of time that he and his brother spent together that they also got on well and enjoyed each other's company.

School Life.

Eudine worked hard at school and was successful under challenging conditions. Often completing her homework at night by oil lamp, she was able to progress and train to become a teacher. Although she was thousands of miles away from England, the impact of her island being a British territory is highlighted in the celebrations she participated in at school as WW2 ended.

The school Franklin attended was built on his grandfather's land, which shows that the family may not have been wealthy with money, but their wealth was in possession of the land to be handed down to family members. The school system was different from today; students were not automatically allowed to move up to the next class due to their age but only moved up if they had reached the appropriate academic standard required. This

inevitably led to classes consisting of variously aged children. The motivation and morale of those students kept back would have been low.

Language/Feelings.

Both my maternal grandparents were able to speak Spanish and English. This reflects the impact of colonialism in the Caribbean, where the slavers forced their language on the enslaved and inhabitants of the islands. As Fanon (1952) said regarding language "To speak....means above all to assume a culture, to support the weight of a civilisation" (Fanon, 1952; pp.17-18). This resulted in Caribbean islands where French, Spanish, Dutch and English are spoken alongside Patois/Creole (the language spoken by people in a particular area that is different from the standard language of the country). My maternal grandparents lived in Santa Domingo, the capital of the Dominican Republic, for a few years to obtain work. In Santa Domingo my grandparents spoke Spanish due to the island's history of being colonised by the Spanish.

My mother's use of the word 'jollification,' an old English term for merrymaking and having fun, shows the influence of the English colonial presence in the Caribbean. Fried dumplings were originally known in Anguilla as Journey cakes, which transformed to Johnny cakes and showed how words over time could evolve and change.

On her arrival in England, my mother expressed her feelings of being lonely, excited, scared, in danger and experiencing hard times. Although it is not stated in the interview, the tone or volume of her voice expressed feelings of hurt, sadness, anger and joy depending on the subject matter being discussed. For example, when my Mother discussed the disasters, she spoke quietly and in a sad tone.

On Franklin's birth island of Jamaica, the official language is English; it does, however, have its own language of Jamaican Creole which combines African languages and English to become a language that is distinctly Jamaican. In particular, the Maroons living in Accompong in St Elizabeth still speak using elements of the African language of Twi. Louise Bennett, the Jamaican actress, writer and poet, has been prominent in promoting Jamaican

Creole and Dialect around the world with her tours, story and poetry books. She has crusaded against it being called "bad talk" and helped to elevate its status to the extent that many academics are now researching it. Bennett campaigned against those on the island who believed only English should be spoken and made the point that English itself is a combination of various languages. This verse from her poem called 'Bans O' Killing' expresses this:

> Dah language weh yuh proud o'
> Wha yuh honour and respeck
> Po Mass Charlie: Yuh noh know sey
> Dat it spring from dialect. (Bennett, 1966)

Treasure Beach has a different dialect and accent from the rest of Jamaica. Some words are linked to the Scottish language when the Scots arrived in the 17th and early 18th centuries. Palmer (2008) comments that "although Jamaica is only 146 miles long... by 1800 there were 300,000 enslaved people, 10,000 Scots and a similar number of English" (para.7). Some words still in use today have Scottish origins (Moxam, 2008), such as "Aye" (yes) and "Yu Nuh" (you know).

Patrick has lived in Treasure Beach all his life and speaks Jamaican Creole: "Yuh nah gwine chase me breath" meaning "Are you not going to give me a drink?" and Franklin at times would use it too: "beg yuh dis, beg yuh dat", meaning some people would always want something from you. Franklin would also use terms that are old and now considered offensive, such as "half-breed" when describing his grandfather, whose father was Scottish and his mother Jamaican. In contrast, in the UK today and our own family, there is a growing population of mixed-race adults and children of dual heritage. In an interview with Kaila Philo, Trevor Phillips (2018) commented:

> Somewhere between now and 2030, the majority of people of
> Caribbean origin will either have a white parent or a white
> grandparent. That's quite a substantial thing; it's the fastest-growing
> demographic group in the UK. And I think it is, as a phenomenon,
> unprecedented. There are lots of people who have mixed heritage in
> South Africa and the United States and Brazil, but for the most part,
> that is the result of slavery and oppression and rape. It is very

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unusual to have a group this size of mixed people of dual heritage,
which is the result of free choice. (para.18)

Franklin also used the word "cripple" to describe his friend who could not walk, which

years ago would not have been considered offensive, but its use today, would be offensive

and hurt someone's feelings. His Grandfather is described as being 'stone-blind' which is

used as an idiom for being completely blind. It also raised many questions for me. How did

he become blind? Was he born blind? Was he medically diagnosed or misdiagnosed? Stone

blind is a term also used for someone who is very, very drunk. Lois Keith wrote a poem

about trying to rewrite the English Language because of the terms used that do or do not

reflect disabilities.

Tomorrow I am going to rewrite the English Language …
Then I won't have to feel dependent
Because I can't stand on my own two feet.
And I'll refuse to feel a failure
When I don't stay one step ahead. (Keith,1994, p.57)

This interview highlighted the use of language and disability and using the appropriate

terms to describe a person with a disability. A Gov.UK, 2021 article provides guidelines for

socially acceptable terminology, entitled 'Inclusive Language: words to use and avoid when

writing about disability, (para 2, Updated 2021). However, although the 2005 Disability

Discrimination Amendment Act required all state schools in England to 'promote equality for

disabled people, eliminate harassment and promote positive attitudes towards disabled

people' Rieser (2010) found a different result. He concluded that only half the schools in

England had a Disability and Equality Scheme and more than half were not promoting

positive attitudes.

Franklin used other phrases connected to proverbs, such as "so said, so done",

meaning that what he said would occur and actually happened, and "Body getting away from

the tail and the tail is still there" meaning the people were losing essential skills that the

island needed to develop, such as farming, and leaving agricultural skills it behind to try

other professions or not work at all.

Migration -– A Brit-ish Welcome.

In 1940, a lack of jobs in Anguilla forced my mother's family to move to St Kitts, where again the main work for my grandfather was work on the land, but this time it was on a plantation, cutting cane on an estate owned by the Davis family from Sheffield, England. St Kitts once had over 200 estates that produced sugar. By 2010 the sugar industry had closed.

The end of war celebrations highlighted the contribution of thousands of Caribbean men and women who served in the war as technicians, maintenance, skilled ground crew in British aerodromes and bases, fighter pilots and the Merchant Navy.

Figure 20. William Arthur Watkin Strachan, Born in Kingston, Jamaica. Bomber Pilot. Image source: Memorial Gates (n.d.).

When the war ended, there was a shortage of labour in Britain, and so many people like my mother and father were encouraged to emigrate. The British Nationality Act 1948 gave UK citizenship to any member of the British colonies, which enabled thousands to come to Britain.

1955.

Many ships used in the war were transformed into passenger ships to transport thousands from the Caribbean. Starting with 1100 men on the *Windrush* in 1948, this

continued and included the SS *Auriga* which in October 1955 arrived with my Father Alfred and the MS *Franca C* which brought my Mother to England via Italy.

Phillips (2005) states, "during the fifties in the Caribbean, there was a brisk trade in the sale of second-hand coats" (p.3), emphasising the necessity for immigrants from hot climates to be prepared to face the cold of Britain. Some Asian and African Caribbean shops began to open shops to supply some of the food and goods that were required by the Caribbean community for their cooking.

In 1948, when the *Windrush* arrived in Tilbury docks, most islands in the Caribbean were still part of colonies belonging to Britain. Some factors contributed to Caribbean people traveling to Britain for work. After the war, Britain was extremely short of labour in the workforce, particularly in areas such as transport and the Health Service and advertised, invited and encouraged people to come here. Also, during slavery and onwards, Britain had extracted the wealth from the Caribbean islands, leaving some in poverty to enhance the development of itself. For instance many of the British port cities gained from the wealth obtained from the slave trade and long after the abolition of slavery. Edward Colston, a slave merchant was able to fund schools and charities in Bristol from his involvement with the Royal Africa Company. America introduced immigration laws that restricted Caribbean seasonal workers from working there, and the hurricane had severely damaged Jamaica's crops, housing, and economy (Sewell, 1998) resulting in many people looking to Britain for work.

In 1961 Franklin arrived in England on the SS Ascania with all his hopes and ambitions to achieve. The first shock and disappointment was the housing. He had come from a house in Jamaica surrounded by acres of land to a terrace house in England. He previously had his own room to now sharing a room in a house with ten occupants.

Britain needed to increase the production of iron and steel and encouraged Caribbean men to take jobs in this field. Franklin was one of those along with other family members who worked in the foundry casting metal to supply this need. Franklin considered it as "dusty and dirty work," which would be left to the immigrants. Your occupation can help you to

develop a range of skills in addition to the main post and Franklin's last job before retiring as a bus driver helped him to develop the skills of knowing when to "stop, listen and weigh up situations."

Racism in Housing and Work
1955-1960s.

Notices on houses to rent stating "No Blacks, No Dogs and No Irish" showed the fear and prejudice of some white people when the black community began to settle in Britain. The order of the words in the notice indicates the position where black people were considered: definitely no blacks, so don't look any further, then no dogs and finally no Irish. Therefore, black people were considered lower than dogs.

A BBC News/Race article states: "On the one hand these men and women had been offered work in a country they had been brought up to revere. On the other, many were experiencing racial prejudice they had never expected" (2002, p.4). Even if there was no notice in the window, many black people were turned away. Racist notices such as these would now be breaking the law, according to the 2010 Equality Act.

In many cases, there was no alternative than for a number of families to share a house if there was an amenable landlord – or a crafty landlord who could earn a great deal if he rented to more people. Samuel Phillips recounted, "There were two double beds and four of us would sleep in them at night and four on the day, so the beds were never unused" (cited in Edmead, 1999, p.20). Racism also limited the areas in which black people were allowed to live and so specific areas would essentially become inhabited by more and more newcomers to the country.

In post-war Britain, despite being encouraged to come to Britain to fill job vacancies as labourers, transport and health workers in order to rebuild Britain, many people from the Caribbean still faced discrimination which limited their employment choices. My mother was a teacher but was considered unqualified to be a teacher in England, so she went to work in

Chilwell, an ammunition factory. Many skilled and qualified workers from the Caribbean had to accept lower-skilled jobs than they were potentially capable of undertaking. While Harold Wilson was Prime Minister in the 1960s, he introduced tighter controls on immigration, but he also introduced legislation that made racial discrimination a legal offence.

Franklin claims never to have used the words "It's because I am black". However, the racist incident that he experienced was "because he was black" and for no other reason. Although Franklin states that he did not experience much racism, the fact is that he felt there were places he could not go, for fear of being racially abused: "I knew how not to put myself into situations where I knew I would not be welcome".

When faced with a racist situation, it can be difficult to know how to deal with it, and this must have been particularly the case when these incidents occurred at a time when there were no obvious means of confidently reporting to the police or Race Relations. Do you brush off experiences of racism because it is hard to deal with it all the time? Do you ignore the comments or actions? Do you physically retaliate or find the right words to say, that ensure the abuser can really reflect and be accountable for the impact of what they have said or done?

Songs, Stories and the Guitar,

Like the personal narrative revealed in this interview, there are many songs and stories that reflect people's history, language, culture and experiences. The oral tradition and now written accounts in books, diaries, letters and the internet ensure that this history can be shared by many for years to come.

The time Franklin spent watching his father play the guitar were very special moments in his life that he valued as he maintains, "My Father was my inspiration". This time was particularly special because his father left the family to work away in the Cayman Islands for many years. Franklin showed determination to follow his father's example and teach himself the guitar. I promised Franklin that I would research the history of the guitar. (See Appendix E) Franklin's love of the Blues music followed by Rock and Roll, reveals his interest in music

that reflects music about injustice, longing for a better life, jobs and money. The Blues in particular, describes sadness and depression but also celebrates pleasure and success. Like Franklin's and Eudine's ancestors, most Blues musicians had descendants from Africa who were enslaved and then worked on the plantations as they developed work songs and spiritual music, influenced by their musical tradition from Africa. In the late 1800s these African American musicians would use their music to express strong feelings and tell stories. The instruments of the guitar and harmonica was often used to accompany the vocals of the Blues. Franklin's record collection revealed some of his favourite Blues musicians and singers such as BB King, Muddy Waters, Lead Belly, Rosetta Thorpe, Billy Holiday, Etta James and Nina Simone.

The guitar and Dutch pot, highlight how artefacts of the 21st century can encourage and springboard pupils into researching the origins of artefacts for further exploration of the past, activities that can be included in lesson plans within a Multicultural Curriculum. From these artefacts the conversations that follow show that the society we live in, is rich culturally with stories, songs and music and reveal the impact that living in different countries can have on lives.

The Windrush Generation.

In June 1948, the SS *Empire Windrush*, which previously carried troops in the war, brought one of the biggest groups of Caribbean immigrants to England. Almost 500 settlers arrived with the view of Britain as the "Motherland" that would provide them with jobs, great opportunities, and adventures. In fact, black people have been in Britain since Roman times, and after the second world war some black Servicemen stayed after being demobbed. The 500,000 or so settlers who arrived from the Caribbean between 1948 to 1971 are now known as the Windrush Generation.

David Olusoga's research entitled "The Unwanted: The Secret Windrush Files" (2019) reveals that while the *Windrush* was on its way to England in 1948, certain government politicians conspired to stop the ship from landing in England. Archived government

documents showed committee members had deliberated on whether the ship could be

diverted to East Africa in order for the skilled black workers (welders, electricians,

mechanics, and carpenters and ex-service personnel) on board to work on a peanut

plantation. Some politicians felt that the arrival of so many black people would disrupt the

peace and quiet of English society or that they would take advantage of the welfare system.

Even Winston Churchill was concerned by the growing number of black Post Office workers.

Louise Bennett, the Jamaican poet, wrote about the paradox of "colonisation in

reverse" (1966, p.179) where Jamaicans were now settling in England, instead of slave

traders from England, colonising and inhabiting the islands.

Colonisation In Reverse (Bennett, 1966)
Wat a joyful news, miss Mattie,
I feel like me heart gwine burs'
Jamaica people colonizin
Englan in Reverse.
By de hundred, by de t'ousan
From country and from town,
By de ship-load, by de plane-load
Jamaica is Englan boun.
Dem a pour out a Jamaica,
Everybody future plan
Is fe get a big-time job
An settle in de mother lan.
What an islan! What a people!
Man an woman, old an young
Jus a pack dem bag an baggage
An turn history upside dung!
Some people doan like travel,
But fe show dem loyalty
Dem all a open up cheap-fare-
To-England agency.
An week by week dem shippin off
Dem countryman like fire,
Fe immigrate an populate
De seat o' de Empire.
Oonoo see how life is funny,
Oonoo see de turnabout,
Jamaica live fe box bread
Outa English people mout'...
Wat a devilment a Englan!
Dem face war an brave de worse,
But me wonderin' how dem gwine stan'
Colonizin in reverse.

The Windrush scandal arose in 2018 when it was discovered that some members of the Windrush Generation who legally came to England as children were now considered illegal immigrants. They found they were losing their jobs and homes, faced deportation and were refused access to services such as medical treatment because they had not formally become British Citizens (Al Jazeera, 2018). Although, the Immigration Act 1971 had provided Commonwealth citizens the authority to remain in the UK, the Home Office had not provided them with any written documentation. Many of the Windrush Generation also found that the government had destroyed their immigration landing card slips, which recorded the date they arrived in the UK – a key piece of documented information they needed to evidence their right to be here. The Prime Minister of the UK, Theresa May, did eventually issue an apology, as during her tenure as Home Secretary she had been responsible the policy that required immigrants to have a visa.

Eudine and Franklin were both members of the Windrush Generation. Anguilla, Eudine's place of birth, remains to this day a British territory, so she is classed as British. However, Franklin left Jamaica with a British passport, but in August 1962, during his first year in England, Jamaica became an independent country. Franklin arrived in England on 2 January 1962. On 15 January 2019, 57 years after he arrived in England, I pushed Franklin in a wheelchair, as he is now terminally ill with cancer, into Birmingham Registry Office. He had an invitation to attend a British Citizenship Ceremony. I had previously spent months collecting mounds of paperwork and evidence such as his birth certificate and those of his children, his marriage certificate, national insurance number, passport, letters from government departments, such as tax and benefits documents, names of parents and grandparents. In addition, he had to complete a biometric test, which included fingerprinting and a photograph. The application was successful, and Franklin received his certificate and medal and finally became a British citizen.

Figure 21. Medals and certificate that Franklin received at his British Citizenship Ceremony on 15th January 2019.

5.4 Conclusion.

These narrative inquiries use artefacts such as a Dutch pot and a guitar as a stimulus for a personal story which undoubtedly provided the opportunity for my Mother and Father to discuss parts of their life history. The inquiry has also enabled me to find out more about their life in the Caribbean on three islands (Anguilla, St Kitts and Jamaica), as well as in England. Although these are personal accounts, when I analysed them, they revealed a picture of some of the experiences of other black people from the Caribbean and how society treated them during the time of the events discussed. Marshall and Rossman (1999) emphasise the significance of a life history approach, which "Understands a culture through the history of one person's development of life within it, told in ways that capture the person's own feelings, views and perspectives" (p.121).

My parent narratives brought up painful memories of racism when they sought housing and work. As well as the realisation of unfulfilled ambitions for my Mother, who wanted to be a teacher and my Father who wanted to continue in education and have training as a carpenter or mechanic, like many other skilled workers came to England but had to accept jobs below their ability, due to their colour and qualifications not being recognised. It is essential for pupils to be aware of these experiences and have empathy for the struggles of their ancestors or others. Learning about such experiences may encourage

students to work hard at school, get their qualifications and hopefully secure good jobs. The history of migration reveals how and why people from the Caribbean came to be here in Britain. It displays the rich culture of the Caribbean through its food, cooking, language, songs, stories and work. The journey of the Dutch pot and guitar enabled research into slavery and the family history of my parents and grandparents. The narratives also brought up happy experiences of times of celebration such as harvest, the end of the war, food to eat, songs to sing and stories to hear.

The research process of this narrative inquiry enabled me to explore a fascinating way to find personal stories that are rich and "thickly described" Geertz (1973,p.14), and from which we can learn. Members of the community, like my mother and father, can be invited into schools to tell their personal stories using artefacts which are an invaluable source of providing content for a Multicultural Curriculum. The local community in school can enable the pupils to have an understanding of their own identity, their community's identity and the wider diversity that exists elsewhere. It helps the students to know their past and so connects the curriculum to their own lives and that of others. The aim is to enhance the curriculum and make it visually stimulating, exciting and motivating for the students. Appendix F consists of excerpt from an Open University article (2016), which suggests guidelines on how to prepare a class for a visit from a community member.

The use of artefacts can help students increase their knowledge, develop questioning skills, critical thinking, interpret ideas and draw comparisons of different cultures and times. Being able to handle the artefacts helps to motivate and grasp their attention. Laughton (1985) emphasised the importance of "cultural maintenance" (cited in May, 1994, p.180) to nurture identity and self-esteem through affirming the children's own cultures and those of others, as well as the principle of ensuring "access to power", by providing Global Majority children with the skills to be successful in society. Artefacts and family stories from the community can help achieve these principles and ensure that children's community stories are recognised as legitimate knowledge in school. My parents' artefacts influenced and paved the way for the children to use artefacts in their Culture Boxes to tell their stories.

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According to Atkinson (1998), the stories we tell can help us understand society, how we fit

into it and our role within it.

6. Culture Boxes, Like Mangoes, Are Juicy with Rich Flavours

> **My Culture Box**
>
> *Artefact #9: A Mango*
>
>
>
> A rich, juicy mango is a metaphor for the rich data revealed during the interviews. It also reminds me of my great grandmother, who came from Calcutta in India and sold mangoes for her living.

Iqra

Michelle

Amal

Habib

Tajmal

Adele

Figure 22. Culture Boxes made by Iqra, Michelle, Amal, Habib, Tajmal and Adele.

Culture Boxes, Like Mangoes, Are Juicy With Rich Flavours

I begin this chapter by setting the scene and showing how I introduced the children to the Culture Box research project. Each child is provided with their own section that begins with a short character sketch taken from their mind map. (See Appendix G1-G5).

Pictures of the Culture Boxes, the children made are included as well as a presentation of their narratives. The purpose of this chapter is to explain how implementing the pedagogy of the Culture Boxes that use the personal artefacts of the children is able to elicit narratives about their home and family culture.

Culture Box Data Collection.
Setting: Art Room
Participants: 6 pupils (Four girls and two boys, aged seven years old).

I began the Culture Box Project by explaining the project to the children. I then showed my Culture Box to the children (See Artefact# 4 and Appendix M) and talked about the artefacts in my box, while I allowed them to ask questions.

6.1 Tajmal.

Tajmal was named after his uncle, and his real name means "Visitor". He has two brothers, two sisters and a mother and father. His parents were both born in Pakistan and Tajmal was born in Birmingham. At home, he speaks Punjabi to his mum but English with his brothers and sisters. His favourite book is *Do igloos have loos?* (Symons, 2010). He likes where he lives because his family live there. Tajmal likes to eat rice and dahl and enjoys art and playing football. When he grows up, he wants to be a police officer or a doctor. He would also like to visit Saudi Arabia so he can see "God's House". (From Tajmal's mind map.)

Tajmal's Culture Box Story.

I opened my decorated box and brought out a tiny pair of shoes.
The other children gasped at the sight of the tiny Reebok shoes.
"Oh they're so cute!" exclaimed Adele.
They were my first birthday present given to me by my older brother.

I will introduce you to my family.
I carefully remove some photos out of an envelope.
I reveal a photo of my older sister, who is 18,
My younger sister, who is 15 and my Mum.
They are wearing hijabs because they are Muslim.
They wear a hijab all the time.

I have a funny photo.
It's a pet monkey I had when I was in Pakistan.
We used to put him in our house, but now he's outside.
I don't even know his name, but he looks funny in the sunglasses and hat.

My last photo is one with my Dad, brother and sisters.
I was not born yet.
It was taken on a snowy day.
Do you know, it has not snowed for two years?
That's my older brother Hasan.
He is twenty and taller than my Dad.
He has a job and goes to college.

This bell was my Granddad's.
He's passed away now.
He was really sick.
He could not walk, so my Dad put a bell by his bed.
Everyone came running when he pressed that button.

I wore these sandals when I went to the beach.
And these shoes are for functions.
The boys wear them in Pakistan for weddings.
They are called khussa.
You can buy them in England.
But not somewhere like Tescos.

I go to the Mosque every day.
My brother and Dad go to the Mosque.
They wear a topi on their head.

My Mom's Dad gave these beads to my Mom.
They read stuff on it.
They say "Subhanallah and Alhamduillah".

Interpretations

Tajmal lifted the lid of his box slowly, not wanting to reveal the contents of his culture

box until he was ready. He peeped in and removed the first item.

Tajmal included three different pairs of shoes in his culture box that he had kept since he was one year old. These shoes reflect important and memorable events such as his first birthday, a visit to the beach and weddings (see Figure 23).

Figure 23. Wedding Shoes (Khussa)

The photos reflect the importance of family in Tajmal's life as they showed his siblings and parents. His sisters and mother wearing the same cultural dress (hijab) may seem strange to some families where daughters do not necessarily wear the same style of clothing as their mothers. The children recognised the family resemblance of Tajmal's mother and sisters. Adele noticed that Tajmal was not in the family photo and enquired, "Where are you?" This shows children's expectation of being included in family photos and beginning to understand that there are family photos taken before they were born.

The contributions from other participants showed dominant characters such as Adele, who asked more questions and made more comments than the others. Adele was looking for similarities and opportunities to make comments. For example, "The same age as my big sister". The four Muslim pupils (Tajmal, Habib, Iqra and Amal) collectively named the traditional headwear of the hijab for women and the topi for the men. This showed their awareness of the importance of particular clothing in their culture and religion, whereas the non-Muslim pupils did not comment. I wondered whether this may have been due to such clothing not being part of their personal experience. Male Muslims often wear a topi during

their five daily prayers. These prayer caps show that they are followers of Muhammad. Michelle Lee states, "In the Quran, the companions of Muhammad wore head coverings at all times, which is one of the reasons Muslims adopted this practice. It is also believed that this was one of Muhammad's rules, so Muslims wear prayer caps to obey and follow Muhammad's tradition" (Lee, 2017. Para.1).

Tajmal also included a set of Subha beads in his Culture Box. These consisted of 33 or 99 beads which Muslims use after they have prayed, to repeat the qualities of God: Subhanallah (Glorious is God) 33 times, Alhamdulillah (All praise be to God) 33 times and Allahu Akbar (God is great) 33 times. The beads were given to his mother by her father and now they are a family heirloom passed down to Tajmal.

Tajmal:	is what my Mum's dad, he gave it to my mum.
Adele:	And now he has given it to you.
Tajmal:	Yeh, and they read stuff on it.
Me:	You mean like pray.
Tajmal:	Yeah.

The inclusion of artefacts related to traditions/religion such as the hijab, topi and Subha beads, showed the significant role that tradition and religion have in Tajmal's life.

The pupils struggled to name the chain pendant worn on the head of Tajmal's mother and sisters called a tikka jhumar. Tajmal expected Iqra to know the name as he knew she had worn one. She may have forgotten the name because she is not wearing them in England now.

The type of pets that some families kept in Pakistan (monkeys) contrast to those mainly kept in England (dogs and cats). The other participants seemed fascinated by the monkey photos.

The importance of family and caring for grandparents is emphasised as Tajmal described the family arrangements put in place to ensure his Granddad was kept safe and looked after by the family. Dealing with his Granddad's illness was obviously a significant time in Tajmal's life and he wanted to remember him.

My Granddad, he's passed away now. He was really sick. He can't walk or anything. What we did. My dad, he put a bell by his bed. Whenever he needed something, he pressed the button, and everyone came running and we gave him what he needed.

Figure 24. Grandad's Bell.

Sarfraz Manzoor (2014) writes: "Asian families have tended to look after their own; the notion of putting my parents into an old people's home would have been, and remains, unthinkable" (para.2). Although families caring for their elderly has been a tradition, there has been an increase in the number of Asian elders staying in care homes.

6.2 Adele.

Adele was born in Bristol like her Mother, but her grandparents were born in Jamaica. She has two sisters and two brothers. One sister lives in Belgium. Her mother works in Tesco and her father is a bus driver. She speaks English at home but can also speak some French and Spanish. Adele likes where she lives because it is near a park where all her friends play. She enjoys riding her bike with her friends and family and likes to play "Manhunt". She likes school because she gets to see her friends and learn lots of new

things. Her favourite singer is Meghan Trainor. Adele loves to eat curry goat. When she

grows up, she wants to be a professional gymnast. (From Adele's mind map.)

Adele's Culture Box Stories

Culture Box Stories,
West African folk stories
Anancy and the box of stories
Short stories,
Long stories,
Favourite stories.

What was it like
When no one told stories?
What was it like
When no one had stories to tell?

Thank goodness for
Family stories,
Birthday stories,
Dog and cat stories,
Jamaican stories with cattails.

Religious stories,
Animated stories,
Sad and happy stories.

Stories to tell and share.

Interpretations

Adele's narration began with her lifting the lid of her Culture Box and taking out a copy

of her first West African folk tale, which she had received when she was three. The title was

Anansi and the Box of Stories.
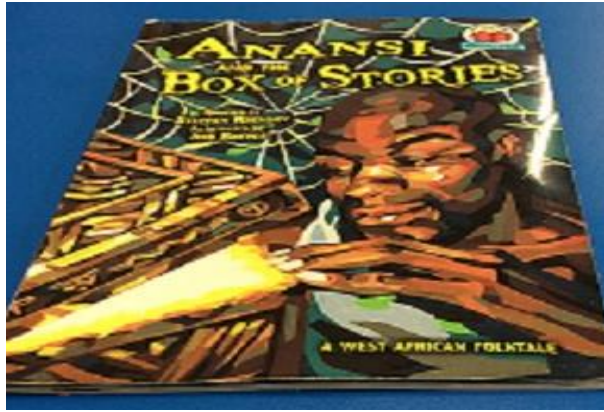
Figure 25. Adele's Special Book.

These stories are generally well known by children of African Caribbean origin like Adele, Michelle (another of the children) and me. They reflect a tradition of oral story-telling which originated from our West African roots, such as the Ashanti in Ghana, then travelled to the Caribbean via the enslaved or freemen from Africa, to present-day Anancy stories told by our African Caribbean parents or other family members now in England. Adele's sister had read the stories to her and Adele displayed good knowledge about the physical description and character of Anancy:

> He is like a spider; in this one he is a human spider.
> In some West African folk tales, his feet are backwards.
> He is very clever; his wife is the most cleverest.

Adele also showed photos that relayed memories of significant events in her life, such as her birthday party and a holiday in Jamaica. She talked about the time she was picking cattail flowers. This was obviously something she wanted to remember as it is a flower that does not grow in England and its name and description stands out.

One photo made Adele reflect on memories of how she was feeling in a new country on her first visit to Jamaica: "I did not look too happy. I did not know what was going on." Another photo showed Adele's awareness of family relationships: "This is a picture of my Uncle, my Dad's brother."

It is interesting how children can take what one says literally, or maybe I did not make myself very clear. When I asked Adele where she stayed in Jamaica, I was expecting her to

say a town or city, but she replied, "At my Grandma's house." Michelle showed more knowledge of Jamaica, as she knew her family was in Kingston and that she too was going to Jamaica.

When I asked Adele what food she ate in Jamaica, she replied "scrambled eggs and toast" which shattered my stereotypical expectations, as my first thought was that she would share her experience of eating Caribbean food.

Tajmal joined the discussion by stating his plans for a visit to Pakistan and Umrah. This shows Tajmal's willingness to discuss his religion as he further clarified that Umrah is God's House (although he was not sure how Mecca related to this). I am aware of trying to share and expand information for the children as I tried to explain that the Umrah is the pilgrimage (journey) to Mecca to circle the Kaaba or Cube. Iqra explained further that the cube is God's House and she would be going as well. Like Tajmal, she was keen to share her religion and the things she wanted to experience.

Adele injected humour as she described how the cats and dogs chased her around the house, which is similar to Tajmal's monkey.

Adele showed us her Peppa pig cards. I could tell she likes to organise and take charge as she proceeded to tell us the rules of the game. "Shuffle the cards face down, no overlapping and take it in turns to pick two cards. Look at the images. If they match, they make a pair." The other children became quite animated as they recited the characters' names.

Figure 26. Peppa Pig Card Game.

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It was Iqra who noticed that Adele did not have any photos of her parents in her Culture box. Then Amal noted with sadness that she did not possess any photos of her own Grandpa. These missing photographs sparked the children to discuss grandparents who had died before they were born or who they were not able to see because they were in a different country. I shared with the children the fact that I was unable to meet any of my grandparents as all four had died before I was able to visit them. This is one of the disadvantages of parents travelling to other countries and leaving grandparents behind. It can cause grandchildren to miss out on building strong relationships with their grandparents unless parents have the finances to visit regularly and take the children with them or bring the grandparents to England. Adele went on to describe her Grandma's illness, "I was about to go and see her when she died. She died of a sickness and because of the sickness, she had to have her left leg amputated." This, in turn, promoted a discussion about the meaning of amputation,

Amal:	What does amputation mean?
Me:	It means she had to have it cut, cut off.
Iqra:	Then did she have another one?
Me:	Did she have another leg?
Adele:	No.

This also highlights the way that words or conversations can be interpreted and at times misunderstood. Did it mean Adele's Grandmother had one leg or did Iqra mean the Grandmother had a prosthetic leg to help her? How did Iqra interpret this and how did Adele and I interpret and understand these questions and answers?

6.3 Habib

Habib's parents are from Somaliland. His mother came from Somaliland and went to London to stay with her brother. He has two sisters, two brothers and a mother and father. His mother's mother is blind and his father's mother is deaf. Habib's father works at Mitie and Lloyds Bank. Habib was born in Bristol. At home, he speaks English and Somali. The best thing he likes about school is the astroturf in the play area and he likes the car park

where he lives because he can play football there. Habib's favourite dish is pasta and

chicken. He would like to visit New York and when he grows up, he wants to be a postman.

(From Habib's mind map.)

Habib's Culture Box Story

Somaliland, Oh! Somaliland.
Before I was born,
My Mum and Dad came from Somaliland,
Mum traveled to London after leaving Somaliland.
I was born in Bristol,
At home, I speak English and Somali.
Somaliland, Oh! Somaliland.

Football Mad, Football,
When I was 2
My Mum bought me my first football.
Football Mad, Football,
I play in the park, the car park,
And on the astroturf at school.
My football is special,
I am still thinking about whether I want to be a footballer.
I love football.
Football Mad, Football.

Mosque, Special Mosque,
When I was 4
I started going to the mosque.
Mosque, Special Mosque,
Mosque on Saturday and Sunday.
Mosque Special Mosque.

Quran, Holy Quran,
When I was 6
I began reading the Quran.
I read it to the teacher.
Quran, Holy Quran
It is written in Arabic
You write it from right to left
English stories are written from left to right.
Quran, Holy Quran.
I am on the first part
There are more than 1000 pages in the Quran
Quran, Holy Quran.

Interpretations.

Habib's parents are from Somaliland, which is different from Somalia where Amal's parents are from. Hearing this intrigued me and prompted me to find out more about the history of the two countries (Section 6.8 Family Journey).

Habib told his story chronologically as he stated he was two when his mother bought him a football, which he played within the park. The other children had also observed Habib's love of football:

> Tajmal: Does you love football then?
> Adele: He is always playing football. I always see him.

Habib also noted on his mind map "the best thing about school is playing on the astroturf and the car park". However, although Habib had thought about being a footballer, at present he wanted to be a postman. Habib's other artefact was part of an exercise book that helped him learn how to read and recite the Quran. His holy book was obviously important to him for him to put it inside his box and bring it to show us.

Figure 27. Quran exercise book.

Habib was able to describe going to the Mosque when he was four. He used his free time at the weekend to go to the Mosque to gain more knowledge about his religion. Habib showed he was starting to understand the language of the Quran, as he knew it is written in Arabic. He was also able to speak both English and Somali at home.

Amal joined in the conversation, exclaiming with pride that she was on a more advanced book than Habib: "That's the first one. I'm on the second one. There is a third one." The other Muslim children joined in with comments as Tajmal stated, "In the Quran, I have got, it has 1000 pages". Habib continued to describe how one writes in Arabic, using his finger to point: "You write from right to left. When you write stories [in English] you write from here to here", showing he knows the difference between stories written in English and Arabic.

6.4 Michelle

Michelle's family consists of five brothers, three sisters, Mum, Dad, Grandma and cousins. She was born in London like her father, and her mother was born in Jamaica. A lot of people live in her house and she likes where she lives because her family and friends live there. She enjoys playing with her friends and her favourite subject at school is Art. She speaks English, "Jamaican" and some French. She loves to eat ackee and saltfish. When she grows up, she wants to be a doctor and would like to visit Miami to see her Aunties (from Michelle's mind map, see Appendix G1,).

Michelle's Culture Box Story

My sister and I
Do so many things together.
We draw together,
We paint together
And go to the museum together.

My sister and I
Painted the Spiky Lizard.
Is it from Africa?
Is it from Jamaica?
Where is it from?

Maybe my sister and I
Are artists,
Art Queens,
And Art princesses.

I have many photos.

Photos when I was One,
When I was red, then brown, then black.
Photos of my sister and me
At the Museum.
Photos of my sister and her friend licking yummy ice-cream.
Photos of my brother and cousins who call me "Micky".
Photos of my dad who lives in London.
And photos of our house in Jamaica.

Friends are important to me.
They are Awesome,
They are Great,
They make me feel Happy.

Interpretations.

Michelle's Culture Box consisted of many pieces of art, revealing how Michelle and

her sister like to spend time at home drawing and painting together. There seems to be a

close bond between Michelle and her sister as she repeatedly used the word "we": "We draw

a circle. We did it with pencil. We painted them" and "My sister and I go out together to the

Science Museum". Humour and pride came through the children's discussion about artists,

"She's the Art Queen, I'm the Art Queen. You can be the Art Princess".

Michelle was keen to share with the other children how she worked with the materials

for the pictures of the lizard, leaf and patterns: "The next day it goes hard and when you

leave it, it goes spiky." The other children felt free to ask Michelle lots of questions and make

comments regarding the different pieces of artwork in her box. "Why is it spiky? It's so

smooth. I think you're an artist." They provided views of which country the lizard may have

come from.

> Michelle: Africa
> Adele: Jamaica
> Habib: [whispering]: Africa.

I can remember a lizard crawling up my bedroom wall when I went to the Caribbean.

Michelle bought a doll out of her box which she was given at Christmas. It is interesting that

the children put some items in their box that marked special occasions in their life, such as

birthdays and Christmas. It was a white doll with long blonde hair, which made me wonder if

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Michelle had any dolls that looked like her. There was a discussion about skin colour showing the children were all aware of the colour of their skin and reflected on how their skin tone changed over time: "First I was red, then brown now black".

At first, Michelle, seemed at ease talking about her father, as she showed us his photo. "That's my Dad. He does not live with me", but when another participant enquired, 'Why doesn't he live with you?", she did not reply. Was it something she did not want to discuss? Maybe she was not sure why he was in London.

Michelle's photos were taken out of the Culture Boxes in a time sequence, "When I was one, when I was four," and so on, as can be seen in the birthday card below.

Figure 28. Michelle's 1st birthday card

Michelle was very clear about the country her family was from. "This is in Jamaica. This is the house we are going to live in." I wondered whether the family was planning to return to Jamaica, and why? I did not ask Michelle why because I thought it might be sensitive.

She revealed her thoughts on friendship and how friends make her feel, as she produced a picture out of her Culture Box which had words placed around the sides such as "awesome", "great" and "happy". This suggests the importance of children having friends and how playing freely with children from different cultural backgrounds or family circumstances encourages children to be able to communicate, deal with different situations and make informed decisions now and in the future.

6.5 Amal

Amal was born in Bristol and her parents are from Somalia. They were married in Italy, and she has three sisters. Her dad makes coffee machines. At home, she speaks English and Somali. She likes where she lives because it is near the city centre and likes to play football and hockey. She enjoys school because she gets to learn something every day. Her favourite subjects are English and Science and her favourite food is lasagne. When Amal grows up, she wants to work with horses and would also like to visit Dubai. (From Amal's Mind map, Appendix G2)

Amal's Culture Box Story

My parents were born in Somalia.
They married in Italy.
Travelled to England,
Where I was born in Bristol.
Where I was born in Bristol.

When I was 3
My dad made me a crown.
I wore it a lot.
It was a beautiful, golden crown.
A beautiful, golden crown.

See my photos.
How do I look?
Do I look the same?
Do I look different?
Do I look a little bit the same?
Is my face different?
Yes, my face is different.

My Hijab is special.
I can't take it off.
Although Iqra, my friend is Muslim,
She does not wear hers all the time.
But mine is special.

I can't take it off.
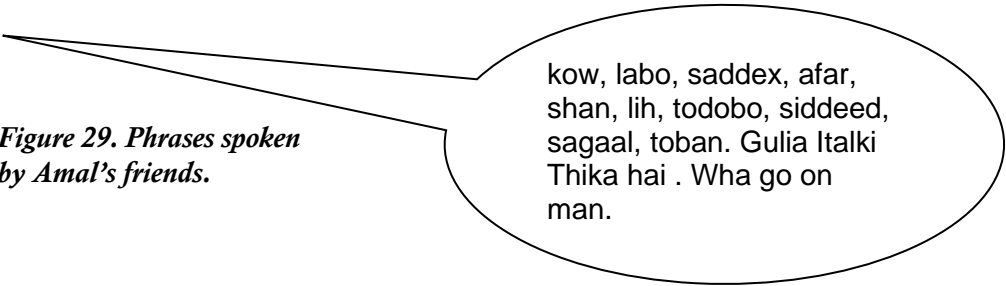
I can't take it off.

I learned Somali from my

Mother and grandmother.

I have friends who speak different languages.

From Somali, Urdu, Punjabi, English and Jamaican Creole/Patois.

From Somali, Urdu, Punjabi, English and Jamaican Creole/Patois.

Figure 29. Phrases spoken by Amal's friends.

kow, labo, saddex, afar, shan, lih, todobo, siddeed, sagaal, toban. Gulia Italki Thika hai . Wha go on man.

Interpretations.

Amal's parents are from Somalia but married in Italy before coming to Britain. This reflects the history of Somalia: a large part of the country (then called Italian Somalia) was colonised by Italy, and another part (known as British Somaliland) colonised by the British. Amal presents the artefacts out of her Culture Box in a time sequence. Her first photo is when her mother was pregnant with Amal. It also revealed the preconceptions of Adele, who said, "I thought you were born in Somalia," when in fact Amal was born in England.

There is an insight into the family home as Amal relates that her Father made a crown for her to wear as evidenced by a photo of her at three years old, wearing a beautiful golden crown. I began to picture Amal's Father sitting next to her as he carefully made her crown.

This photo prompted a discussion about whether the children's facial features had changed from their earlier photos.

Adele: I think she looks the same.
Iqra: I think she looks different.
Habib: She looks a little bit the same.
Tajmal: Now her face is different.

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Amal is aware of her cultural dress. She knows her headwear is called a hijab and believes it is a religious rule: "You can't take it off". I was surprised at the firm tone from Habib, who agreed, "No! You can't take it off". As a Muslim, it shows he has a strong belief in religious/cultural customs. Adele recognised that Iqra is also a Muslim girl, yet she had not seen her wearing a hijab. Iqra provides information about home customs: "I do wear it in my house and to the mosque."

Iqra had a good question for Amal regarding the acquisition of language: "If you were born in England, do you know how to speak Somali?" Wanting to communicate effectively is one of the main reasons to learn another language and Amal believes she learned Somali from her mother and grandmother, as learning the language helped her communicate with her grandmother as well as other family members. This led to a discussion about what languages the participants in the group could speak. All the children were also learning French at school.
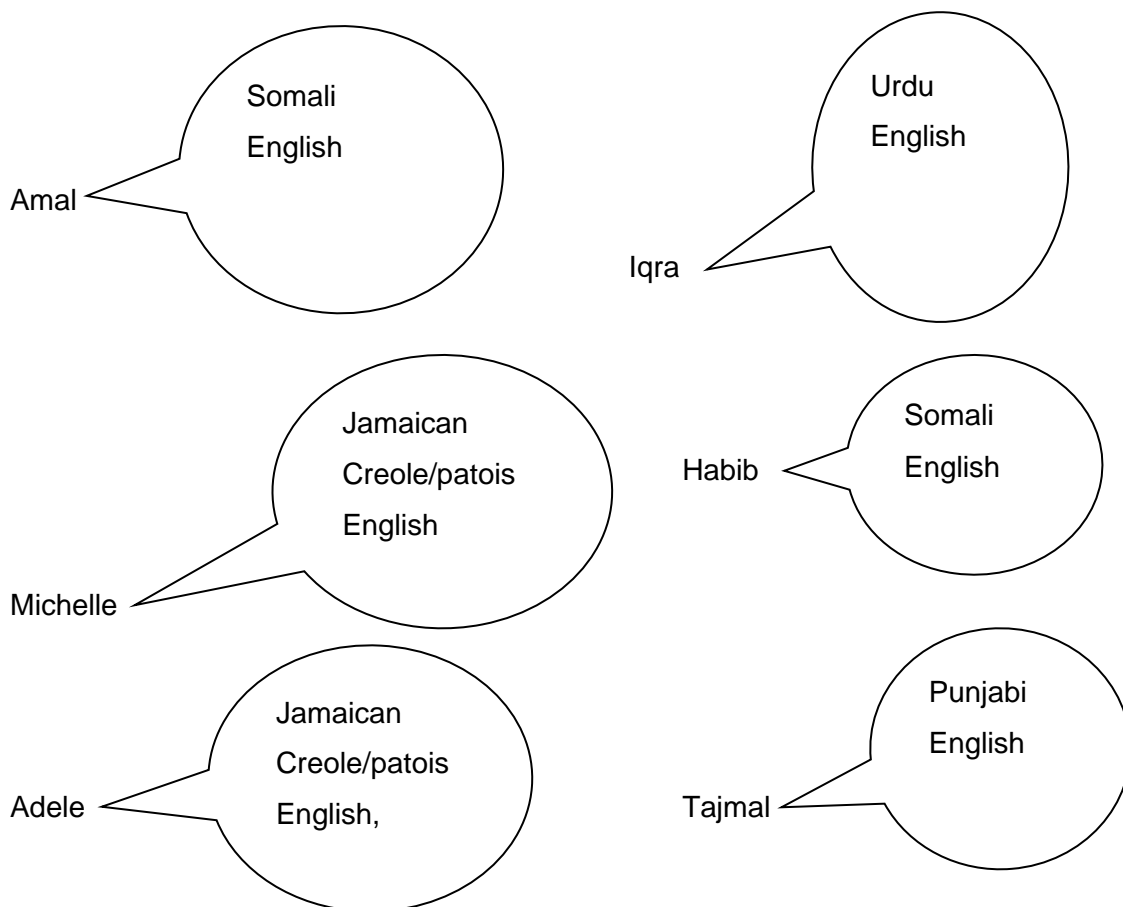
Figure 30. Languages spoken by the pupil participants.

The other participants were keen to hear their African Caribbean friends speak *Jamaican Patois: "Say hello in Jamaican" (Iqra), but both Michelle and Adele were initially hesitant. In the first instance, there was no response from Michelle even to attempt to speak in Jamaican Patois. I wondered whether they did not get the chance to speak their first language in school. Did they lack the self-esteem to use it? Did they consider English as their first language? Even after I spoke in Jamaican Patois to encourage them, the children were still hesitant. Eventually, Adele gained more confidence and said: "Wha go on Chichi Man." Unfortunately, I had to correct Adele as "Chichi man" is a derogatory name for a gay man. This vocabulary was taken from a song and she was using it without being aware of what it meant. I emphasised her use of "Wha go on man?" and the other participants wanted to know what it meant. The children seemed fascinated and attempted to translate other Jamaican Patois phrases such as "Me a go dun de road", which Habib was able to translate to "I am going down the road". It was important for me to show Michelle and Adele that being able to speak Jamaican Patois is something to be proud of and not be embarrassed to use.

The Somali heritage children were also hesitant to speak Somali. Iqra soon became more confident to speak some words in Urdu and translated them in English: "Gulia Italki means what are you doing?" Eventually, the Somali heritage children began to count numbers in Somali and Tajmal declared speaking Punjabi, "Thika hai" meaning, "Are you OK?" There was a loud chorus from all the children: "THIKA HAI".

6.6 Iqra

Iqra lives with her brother and parents. Her mother stays at home and her father works nights in a restaurant delivering food. Iqra's parents were born in Pakistan, as were Iqra and her brother. She is Muslim, speaks Urdu and would like to visit Pakistan again and Saudi Arabia. She enjoys playing with her friends, listening to calm music and singing. Her favourite TV programmes are *Horrid Henry* and *Milly Molly*. She likes school because she gets to learn interesting things. Her favourite subject is Art. Iqra likes to eat samosas and pizza. She likes where she lives because she has a big space in her house and can play

subway surfers and piano tiles. When she grows up, she wants to be a makeup artist. (From Iqra's mind map; (see Figure 7).

Iqra's Words.

Words for the language of Punjabi and Urdu.

Words on Maps to show Pakistan and its neighbours.

Words to describe who I am – my identity and culture.

Words to tell my story.

Words for stereotypes- pink and blue.

 Words the same for cooking – stove, oven, cooker.

Words for my name and its meaning.

Words to describe precious family photos.

Words for a good education – writing words, writing words neatly.

Words for religion – Hajj, Umrah and our prophets

Words for feelings and laughter.

The Words we share with others.

Interpretations.

Iqra was born in Pakistan, but although she is a Pakistani Muslim like Tajmal, she speaks Urdu rather than Punjabi. Prabhat (2011) explains the differences between the two languages. Urdu is the national language of Pakistan, although many Urdu speakers can understand written Punjabi.

Iqra brought out her box and removed a set of toy cooking utensils and a cooker that was culturally specific to her family, with a miniature plastic tawa for cooking.

Figure 31. Toy utensils.

The other children were really excited.

 Tajmal: It's a stove, an oven.

 Iqra: This is a cooker.

Already, we had three different names for the cooker.

Adele, very precise in her use of language, added, "Oh, silverware."

Humour occurred when I asked Iqra what sort of things you would cook in it. I expected her to say the name of a food or meal. Iqra replied, "Just tissue". All the children laughed of course, as it was a toy and would not cook real food. Iqra was able to tell us all about the cultural dishes her Mother cooked at home, such as rice, samosas, chicken, dhal and kebabs. I was delighted that Iqra's father had contributed to the Culture Box by including a map he had drawn featuring Pakistan and India.
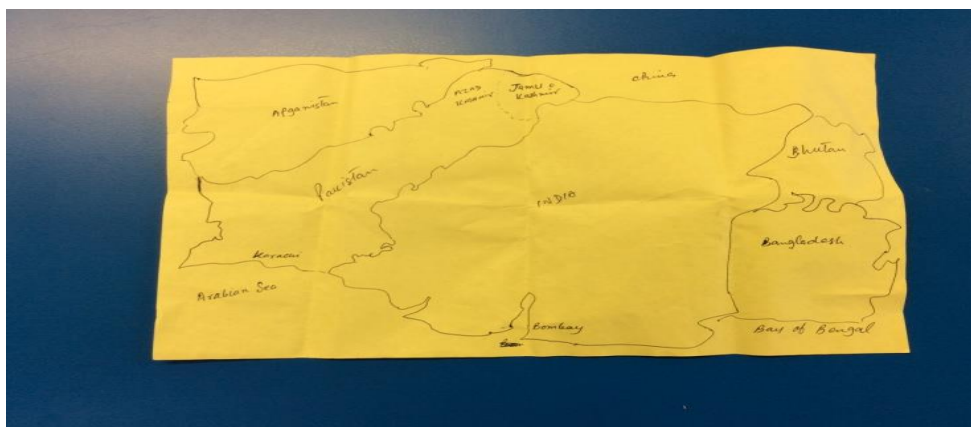
Figure 32. Map of Pakistan and surrounding countries.

It revealed the neighbouring countries to Pakistan and set it in its cultural and historical context, as shown by Iqra's grandparents' experience of the Partition. As the map artefact, shows the lines drawn partitioning India from Pakistan. Adele showed her knowledge by knowing which country her friend was from, "She's from Pakistan". Michelle, at this point of the discussion expressed that she was born in Jamaica and was aware of areas in Jamaica such as Kingston; however, Iqra was unclear about where in Pakistan she was born: "I can't remember". It is important children are informed about where they were born and have a clear understanding of their heritage that enables them to be proud of themselves and where they come from in order to be clear about the path to take to prepare for the future. James Baldwin (1968) discussed the importance of knowing where you come from, as this knowledge enables you to achieve success.

In looking at a photograph of Iqra at the age of two, it is interesting that Habib thought Iqra was a boy because she was wearing blue shoes. This reveals the stereotyping which exists in associating wearing the colour blue with boys. Perhaps this is just a British custom, as Iqra informed us that, "in Pakistan, some boys wear pink and girls can wear blue."

The simple statement from Iqra, "I look like my Dad", led to a long discussion about whether the children looked like their mother or father and who named them and why.

Tajmal: My Dad named me after his brother.
Amal: My name is because my Auntie's name is Amal.
Adele: I was named after both my Aunties.

I highlighted similarities with myself as I was named after my Auntie too. The children enjoyed talking about names, so we agreed to explore their names and meanings at a later date.

Iqra left Pakistan when she was three years old and came to Bristol. Adele was able to remember her friend's arrival: "She came and we met in the Nursery outside."

Iqra recalled her older brother attending school in Pakistan. This was the same school where her mother's sister was a teacher. Perhaps this reflected the family's emphasis on having a good education. Iqra states in her mind map, "I like school because I get to learn

interesting things". Iqra's mother, in contrast to her sister, stayed at home to look after the family. Why was this, I wondered. Did she have other ambitions? Was she like my mother who did some teaching in the Caribbean but when she came to England was not given the opportunity to enter the profession?

Michelle disclosed that her mother was born in Jamaica and is a nurse. Historically from the 1950s, many women from the Caribbean who arrived in Britain were encouraged to be employed as nurses because there was a shortage. Even when I was growing up in the 1970's, the expectation from many teachers was that I would become a nurse. A recent BBC4 TV programme entitled *Black Nurses: The Women Who Saved the NHS* (2016) tells the story of how Caribbean women in their thousands came to the UK leaving their families, friends and culture behind as they sought a new life in the UK.

Iqra's final artefact was a pen her father had bought her so she could learn to write. He obviously believed it was important to be able to write and Iqra's mind map shows how her writing is neatly presented, with good letter formation. She certainly worked hard to ensure her writing was of a good standard.

Iqra's father came to England first while the rest of the family remained in Pakistan. This shows how migration can split families. I know my parents left my two older brothers in the Caribbean with the grandparents while they settled into work and found suitable accommodation in England. Iqra's father works nights in a restaurant, delivering food. It would be interesting to find out what work he did in Pakistan and whether coming to another country meant his career took a step back or forward? For my mother, it was definitely a step or more back as she was teaching in the Caribbean but was unable to get a similar professional post here in England.

When I asked Iqra where in the world she would like to visit she replied, Saudi Arabia because of Hajj. She proceeded to reveal her knowledge of her religion and how important it is to her family: "My dad went to Hajj with his uncle. It's called Umrah when you go around God's House seven times." Iqra was able to name various prophets in Islam. "There is Noah Alayhi salam, Ibrahim Alayhi salam, Ismail Alayhi salam, Yusuf Alayhi salam, Isa Alayhi

salam. Alayhi salam means Peace be upon him." She showed good knowledge for a six-year-old. I was able to point out that these were the same characters in Christianity to show some of the similarities between the two religions and that Isa in Christianity is Jesus. Iqra continued:

> As a Muslim, we do not eat pork or ham.
> You should not have tattoos cause it's marking your skin and when you pray there are angels on each shoulder all the time. One keeps account of the good things you do and another counts the bad things you do.
> Muhammad Sallallahu Alayhi wa ali he wa salam (Peace be upon him), our main prophet, had twelve wives.

Iqra was able to teach her peers and myself things we did not know.

Iqra shared the role of the extended family as she described the family she misses who are in Pakistan: "I also want to go back to Pakistan. All my cousins are in Pakistan. I never get bored and did not get shouted at as my auntie would be on my side. I flew kites and I sat on my uncle's motorbike and I squeezed him so tight."

6.7 A Comparative Analysis of the Culture Boxes

In this comparative analysis I will compare the data interpreted from the children's narratives as they discussed the artefacts in their Culture Boxes. By observing and interpreting the diverse information produced, I attempt to answer the research question, "How can schools engage children in supporting a Multicultural Curriculum?"

The creation of the Culture Boxes in which the participants put their personal artefacts provided a practical project illustrating how artefacts can be used in school to tell life stories to enhance a Multicultural Curriculum.

The participants were able to talk about the artefacts they had chosen to place in their Culture Boxes, and they narrated their own experiences. They told stories that reflected their culture, dress, food, religion, gender, family, friendships, social grouping, how they viewed the world and what was relevant to them, and their recollection of many events. The children were able to tell their own stories and the other children and I were able to ask questions,

make comments and add our own experiences to the dialogue. I sometimes put myself in the story to encourage the participants to contribute more, feel at ease and build a relationship where we all have a voice.

Photographs

The majority of the children chose to include photographs among the artefacts in their Culture Box. These artefacts provide evidence of particular happy events that the children experienced, such as Michelle's first birthday photo card and Adele's photo of her birthday party.

Family structure is revealed with photographs of parents, brothers, sisters and uncles, etc., that help the children learn about their family lineage. Photos also highlighted who was missing, such as Michelle's father who lived in London. Michelle's avoidance of a reply when another participant asked, "Why doesn't he live with you?" also made me aware that there were some issues that the participants avoided and did not want to discuss. The children continued to express the need to discuss who was not in the photos, for example:

"Where was your Mum/Dad?" (Taking the photo).
"Why are you not in the photo?" (He was not born yet).

By using the photographs, the participants were able to introduce their family members to each other, such as Tajmal saying, "This is my brother Hasan. He is twenty and taller than my Dad. He has a job and goes to college." The photos also tell a narrative of events in a particular place, as shown in Tajmal's photos in Pakistan and Adele's in Jamaica, which helped them describe their memories of being there as photographs provide "a sense of place" (Williams, 1997) adds that "Photographs are a statement about one's perception of the world. They are a reflection and definition of self" (para.7).

In addition, the photographs elicited the discussion of questions and comments from the other participants, who shared their experiences.

Some photographs showed staged formal poses that included the family together, such as Amal and her sisters, whereas others showed more relaxed situations, with Adele playing with the cattail plant with her uncle.

Most of the participants took their photographs out of their Culture Boxes in chronological order "When I was one. This is when I was 3" and so on. This makes sense to them and shows the impact of telling stories in order as a sequence of events. From pre-school age, children are encouraged to tell stories in the correct order. Parents tell stories in sequence to communicate, and in fact, we sequence all the time from how we make a timetable of events in a day, organize a meeting or tell a joke. According to Spivey (2008), we understand events in our lives by understanding the order in which they occur. Although we can sequence stories linearly, according to Johnston (2008), we can also come to stories with our culture, tradition, belief and values which we return to in the course of our stories and therefore can make "circular journeys" where we "ultimately circle back or return to self, home or values" (p.1), as we return to our memories and the past. According to Clandinin and Connelly (1990), storytellers and writers "frequently move back and forwards several times in a single document as various threads are narrated" (p.7). Also, there is the need to be aware that "we re-story earlier experiences as we reflect on later experiences, so the stories and their meaning can shift and change over time" (p.9).

Cultural Identity.

Alongside Fanon (1986), I agree that cultural practices help to promote self-esteem. In addition, Stuart Hall (1996) emphasised how cultural identity is "formed in the interaction between self and society" (p.597), and therefore we see how, for example, cultural practices of Muslim society is reflected in the attire of certain members of the Muslim population. Cultural identity is displayed in the photographs of Amal and her sisters and Tajmal's mother and sister who are all wearing beautiful hijabs. These photographs raised dialogic discussion about religious/cultural customs and the importance of keeping these customs. Regarding the hijab, Amal stated, "I can't take it off," and Habib emphasised "No! You can't take it off,"

with Tajmal adding, "Girls wear the hijab. Our prophet said. So boys don't look at their hair because the boys might start liking the girls."

Most females wearing the hijab do so as a sign of modesty, to cover their head and hair as well as a symbol of their religious faith. It is a clear way that Muslim women and girls can be identified. But as Stuart Hall(1990) describes, "identity is not as transparent or unproblematic as we think" (p.222) This reflects the contrasting position of some Muslim women who do not want to wear the hijab. Some countries such as France have voted to ban Islamic face veils, such as the niqab, a veil for the face that leaves the area around the eyes clear or the burka which covers the entire face and body allowing a mesh screen to see through.

From Hijab to Burqa – a guide to Muslim Headwear from Channel 4 News depicts a range of Muslim head covering (Soni, 2013).

| Hijab | Niqab | Burka |
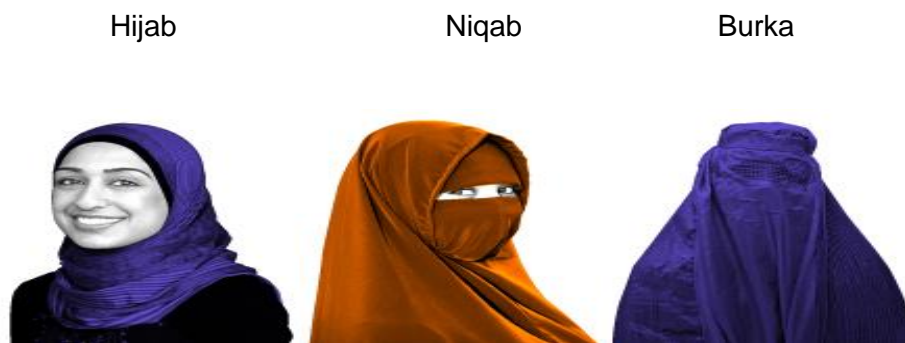
Figure 33. A Range of Muslim Headwear, Image source: Soni (2013).

Tawakkol Karman who received the 2011 Nobel Peace Prize Laureate makes some interesting points in her speech as relayed by Tom Finn, of why she no longer wears the niqab.

> I thought before I spoke my mind, I should show you my face,"
> Karman told the audience. "I used to believe that Islam required
> women to wear the niqab. It doesn't. The niqab has nothing to do with
> Islam," she said. "A woman who wants to play an influential role must
> not create a barrier between herself and others." (Finn, 2015,
> para.14).

However, Karman, wears a hijab and a quote attributed to her states:

> Man, in early times was almost naked, and as his intellect evolved, he
> started wearing clothes. What I am today and what I'm wearing
> represents the highest level of thought and civilisation that man has
> achieved and is not regressive back to ancient times. (Karman, 2012.
> para.1).

Is the hijab a sign of inner spirituality (trying to do better for God) and preserving modesty or supposedly to stop men looking at women? Tajmal believed it was because "Our prophet said. So, boys don't look at their hair because the boys might start liking the girls." In contrast, Iqra, also Muslim, was not wearing a hijab at school but did at home, showing that her parents at present are flexible in their choice of her attire. Will this change when Iqra is older, I wonder. What place will Iqra's own decision play in the choice to wear the hijab outside the home?

Contrasting articles emphasise on one hand that in the Quran, the Hijab is an essential part of Islam.

> Although covering a woman's face is not explicitly mandated by the
> Qur'ān, Muslim jurists who believe women are required to cover their
> face often rely on Qur'ānic verses of 24:30–31, which instruct women
> not to display their beauty to people other than their husband and
> close family members; the Qur'ān also directs the men and women to
> dress and interact in a modest manner. In the modern context, a
> woman may choose to wear a burqa for various reasons. In addition
> to demonstrating piety or modesty, donning a burqa may reflect a
> woman's desire for privacy in a male-dominated environment or her
> participation in political movements. (Sun, L. 2021, pp.162-163)

The instructions about modesty are more detailed and clarified in the Hadith (the sayings and actions of the prophet Mohammed that Muslims follow):

> In the Hadith the story of Asma, Narrated Aisha (the Prophet's wife):
> Asma, daughter of Abu Bakr, entered upon the Apostle of Allah
> (peace be upon him) wearing thin clothes. The Apostle of Allah
> (peace be upon him) turned his attention from her. He said: 'O Asma,
> when a woman reaches the age of menstruation, it does not suit her
> that she displays her parts of body except this and this, and he
> pointed to her face and hands. (BBC Religions, 2009, p.4)

In contrast, another article (Quran-Islam.org, 2020) states that nowhere in the Quran does it say women must wear the hijab – it is a tradition that has been practiced for thousands of years by many Arabs, Jews, Christians and Muslims. In some countries like Saudi Arabia and North Africa, it is the men who wear the hijab. Although the word hijab is used in the Quran, it is not used in connection with the head covering of Muslim women.

Stories and Song.

Adele's storybook *Anancy and the Box of Stories* has its origins in Ghana and was told orally from early times. In the 16th Century, when many European countries traded with Africa for goods and the dreaded trade of the slavery of African people began, many Africans took their stories with them to the Caribbean, where they continued the oral tradition of telling stories and passing them down to future generations. I was told them by my parents and Adele many years later is able to share her book with her friends and share her African heritage today. Likewise, Adele is also engaged in current youth popular culture, which, aided by technology, allows the children access to a range of cultures; for example, Adele also describes her favourite singer as Meghan Trainor, a white American singer-songwriter who is influenced by reggae, doo-wop, soca and country music. Trainor writes songs with a positive message for girls and women, about how they see themselves, being strong and in control of their destiny.

For Country and Language.

Most students revealed a strong affinity with the birth country of their parents, as both Tajmal and Iqra spoke fondly of Pakistan. Adele also has fond memories of holidays in Jamaica, with Michelle's family intending to return there to live.

Although all the children were bilingual, often speaking their first language at home, they were seemingly hesitant and embarrassed to use their first language at school, which can be linked to Hall's (1996) "crisis of identity" (p.274). Often more than one culture forms

an identity, particularly as the children living in England find their interests influenced by the media, peers and where they presently live. Tajmal, Amal and Habib enjoy playing football which is the most popular sport in England and Somalia, compared to cricket in Pakistan.

Stuart Hall cites Schwarz, where people are not only legal citizens of a nation; they participate in the idea of the nation as represented in its national culture. A nation is a symbolic community and it is this which accounts for its "power to generate a sense of identity and allegiance" (Schwarz, 1986. p.106, cited in Hall, 1996. p.292). Both Tajmal and Iqra want to visit Saudi Arabia, to see "God's House", showing how important their religion is to their identity.

Religion & Religious Artefacts.

Tajmal's Culture Box contained the religious artefact of the Subha beads, which are similar to rosary beads and the topi he wears at the mosque. Likewise, Habib included his exercise book for the Quran. These artefacts reveal the important and active part religion plays in the daily lives of the Muslim children. Both Tajmal and Habib described going to the mosque regularly after school or at the weekend. Iqra and Tajmal expressed the wish to go on a pilgrimage to Mecca. Iqra was particularly knowledgeable about her religion; she was able to recite the names of the prophets and look at similarities between Muslim and Christian prophets. She was also able to explain why she believes one should not have tattoos or eat pork. In contrast, Adele and Michelle who have Christianity as their faith did not talk about their religion. There may be various reasons for this, such as the amount of hours Tajmal, Iqra and Habib spent studying their religion after school and seeing their parents pray five times a day accounts for them talking about it in such detail, compared to Adele and Michelle who attended church for an hour on Sunday.

Tajmal's collection of shoes were linked to his memories of special occasions, e.g. a pair of trainers for his first birthday, sandals for his visit to the beach when he was on holiday and Khussa shoes for a wedding.

Toys and Games.

The Culture Boxes contained toys and games, such as Habib's football, Adele's Peppa Pig card game, Michelle's doll and Iqra's toy cooking set (although Amal and Tajmal did not include toys in their artefact collections). These artefacts revealed the participants' interests and how they spent their leisure time. The children identified similar interests, as they were able to name the characters in Peppa Pig (a children's TV series). The cooking set encouraged Iqra to share and tell us about the food she ate at home which may be different or similar to her friends. As the participants examined her toy cooker, we discovered how the children used a range of language to describe the same object – stove, cooker and oven. It was interesting that the children were eager to hold and feel the objects, which reflected how the use of touch enabled them to acquire information about the artefacts, whether they were rough/smooth, hard/soft, wet/dry, cold/hot, and so on. They particularly wanted to feel the painting produced by Michelle and her sister, which elicited vocabulary such as "spiky" and "smooth" and shows how language skills can be developed from this kind of stimulus.

Home Sweet Home

The Culture Box provided an insight into home life as Iqra revealed dishes that she ate at home such as dahl, samosa, curried chicken and rice. Iqra's and Amal's fathers had both contributed to images in the Culture Box, as Amal's father had made her a golden crown and Iqra's father had made her a map of Pakistan. Michelle and her sister's paintings showed they spent a great deal of time together creating pictures using different materials. The photographs also showed them visiting places together such as a museum, and other photographs revealed holidays children spent with their families in Pakistan and Jamaica. The Culture Box provided information about the family structure at home; in particular Tajmal and Michelle's Culture Boxes included details about grandparents, parents, brothers and sisters living at home. The others were keen to show that even though their grandparents did

not live in this country, they were still an integral part of their lives. Most mothers stayed at home, particularly the Muslim Mothers, although the African Caribbean Mothers went out to work. The philosopher Al-Faruqi (2012) asserts, "the first career of a Muslim woman is her family"; however, he also states:

> that only in the Muslim family can the woman have a career outside the home. Why? Because she can absent herself if she has a talent; if she has the talent to invent things or produce things that would benefit the whole Ummah, a woman can do that without losing either home or children. Why? Because there are so many other women in the home because there are so many other people in the home carrying on the business of the family and so preventing damage to the career or the home. (para. 9)

This view does not take account of the many families, regardless of faith, that work together to ensure the family continues to function successfully, either by the support of the extended family, the other partner being at home to support the family while the mother goes out to work, or the many other forms of family structures of the home, such as one parent families. Riffat Hassan, a female contemporary Muslim philosopher who has written extensively on the rights of women in Islam, states the Quran confirms

> the right to work, to earn, and to own property. This right is not the monopoly of men. In Islam, everything belongs to God, not to any person, and so every human being has the right to a means of living. Given the Qur'an's recognition of women as persons in their own right and not as adjuncts to men, the right to earn a living is of great importance to women, and the Qur'an entitles both women and men to the fruits of their labours. (Hassan, 2017, Section 3)

Family Journey

The Culture Box dialogue allowed the children to share their knowledge of the countries their parents came from and revealed their families' journeys before arriving in Bristol.

Iqra and her immediate family were all born in Pakistan. She came to England and Bristol when she was 3 years old. Her father had been in England previously while the rest of the family were still in Pakistan, which shows how migration can divide families. I

remember not seeing my older brother until he was eleven, because he stayed with my grandparents in the Caribbean while my parents worked in England to save and raise the money to send for him. Likewise, Tajmal's mother and father were born in Pakistan, then settled in Bristol where Tajmal was born. Both Iqra and Tajmal's grandfathers served in the British Army in India before it became independent. When the British terminated their rule in India, Pakistan was formed to enable the majority Muslim population to have their own country after an extremely violent civil war.

Michelle's mother was born in Jamaica, but her family were later arrivals to England than Adele's grandparents who were also born in Jamaica but came to England in the 1960s. Adele's grandparents, like many people from the Caribbean, were invited by the British Government to leave their homes to seek work opportunities in Britain. Adele and her mother and father were all born in Bristol, whereas Michelle's father was born in London and Michelle's mother had brought her from London to Bristol to join her grandmother and the rest of the family.

Habib's parents were born in Somaliland, in contrast to Amal's parents who were born in Somalia and moved to Italy then England. There is a long history of Somalis in Britain. As far back as the 19th century, there were merchants from Somalia living in the UK. As Somaliland was a colony, Somalis were actively encouraged and recruited to fight in World War 1 and as sailors in the navy during World War 2. In the late 19th century, three Somalilands existed: Italian Somaliland, British Somaliland and French Somaliland. Present Somaliland is essentially the "old British Somaliland", French Somaliland is now Djibouti and Italian Somaliland is Somalia. (Reynolds, BBC News 2008).

The Republic of Somaliland gained independence from Britain in June 1960 and very shortly after that, it joined Italian Somalia in July 1960 to become the Somali Republic. However, in May 1991 the previous Rep of Somaliland separated from Somalia, even though it is not officially recognised as a state. In addition, during the 1980s to 1990s many Somalis arrived in the UK as refugees from the civil war in their country, (Change Institute, 2009, p.9). I found it interesting to find out why people end up in a particular place or

country. Habib expressed great pride as he was able to track and share his mother's journey

from Somaliland to London and then to Bristol with the other participants.
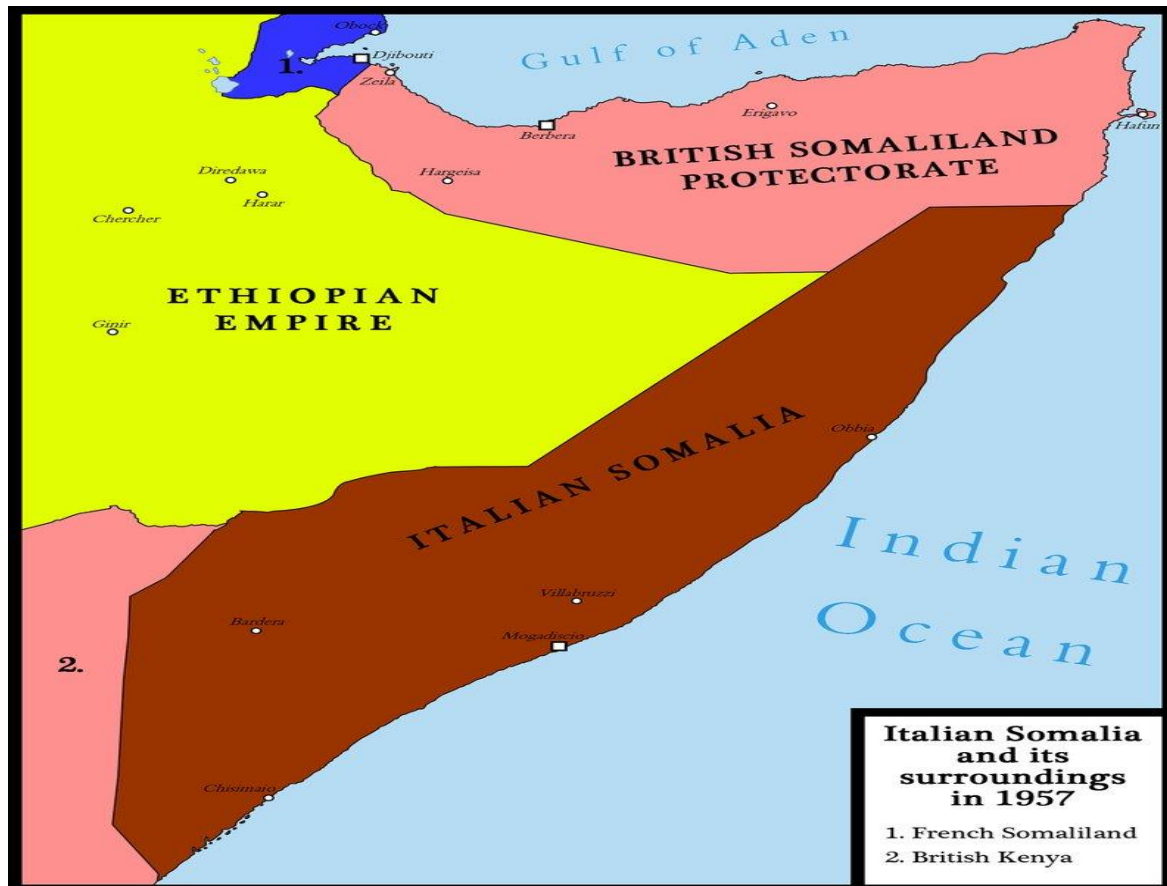
Figure 34. A map showing how Somalia was originally split, between three different colonial countries, (Britain, France and Italy). Image source: Federal Republic (2014).

In his article *We're Here Because You Were There,* referring to the colonial past of

Britain and its presence in the Caribbean, Pakistan, India, Somalia and many other

countries, Kushnick (1993) discusses Britain's role in slavery, colonising, indentured labour

and its invitation to recruit labour during and after World War 2 to plug the gaps needed to fill

the National Health Service, transport, catering and foundry industries. My parents and the

children's parents came to England to help fill these gaps.

Memories are made of this.

The Culture Boxes conjured up memories from the past, particularly related to the children's grandparents. Tajmal, for example, included an alarm bell in his Culture Box which enabled him to emphasise how the family cared for his grandfather until he passed away. Adele did not live with her grandmother, although she did visit her in Jamaica. She was able to describe her grandmother being ill, having her leg amputated and her death. It was interesting to see how easily the children were able to talk about the death of a grandparent, which showed they were able to face issues of death and appreciate the life they have. Their relationship with grandparents also provided the children with an understanding of aging from life to death, as Tajmal shared, "My Granddad died. He got old, fell off the bed and had a seizure. By the time the ambulance arrived he passed away."

Habib was able to share with us that one grandmother was blind and the other grandmother was deaf, which was something he had not shared with his friends at school before.

Michelle remembered hearing the news that her grandfather was walking and a car was too close and ran over him. Like Tajmal, she experienced a grandparent living with the family, in the same house. There are many advantages of living with Grandparents:

> it encourages grandparents and children to spend time together and add value to each other's lives. Children have the advantage of growing up with multiple family members and also to learn about caring for their elders, while grandparents remain productive and active while they keep up with the children's activities and schoolwork. (Emma, 2015, para.2)

This is also evidenced by a study by Buchanan and Rotkirch (2018) which showed that children living with or having a large involvement with grandparents had fewer emotional and behavioural difficulties than others. Grandparents helped to provide enhanced well-being, nurturing and mentoring. The positive impact this has on the life of my participants was evident from the way they shared experiences and memories and were eager to learn about each other's grandparents, sharing experiences, memories and learning from each

other. Some children may prefer to talk about problems to their grandparents rather than their parents. Grandparents often have more time to listen, as parents can be very busy with work. The relationship and shared interests that can be formed can be as vital for grandparents, as they are less secluded and valued as part of the family. Grandparents and other elderly family members such as aunts and uncles have stories and important family history to pass on and provide children with a sense of place, culture and tradition. The children spoke fondly about their grandparents and elderly relatives and it is obvious that from them they gained values such as being dependable, considerate and compassionate.

Children in families whose grandparents did not live with them made it a priority to keep in touch, even if they were in a different country, showing they valued their grandparents. For Adele, this meant going on holiday to Jamaica to visit family. Amal, in contrast, had not met her grandfather and did not possess any photographs of him, which made her sad. However, speaking on the phone to her grandmother in Somalia seemed to be the inspiration she needed to ensure she was able to communicate in Somali to her as her grandparents did not speak English.

Iqra remembered that her grandfather had been in the army and also expressed her wish to return to Pakistan as memories of spending time with her cousin, aunt and uncle showed how important the extended family is to her. My own Culture Box contained a picture of my maternal grandparents, but in contrast I shared with the children that I had never physically seen my Grandparents because as a family we could not afford journeys to the Caribbean and did not even have a phone to speak to them.

What's in a Name?

Names are a useful topic to include in the curriculum. When I worked in schools I always began the new class with a short topic about names. The children and I would share our names, who named us, why the name was chosen and its meaning.

Christensen, (2000) believes that people talking about their names shows that "their names, their stories, their histories, their lives count" (p.10). All the participants in this

research were allowed to choose a pseudonym name. Tajmal disclosed that his real name means "Visitor" which prompted dialogue about the meaning of their names which encouraged the children to go home and research the meaning of their real names and their pseudonyms.

Adele means NOBLE.

Own Name means MANLY/NOBLE.

Tajmal means Taj Mahal.

Own name means Late VISITOR, CONQUEROR.
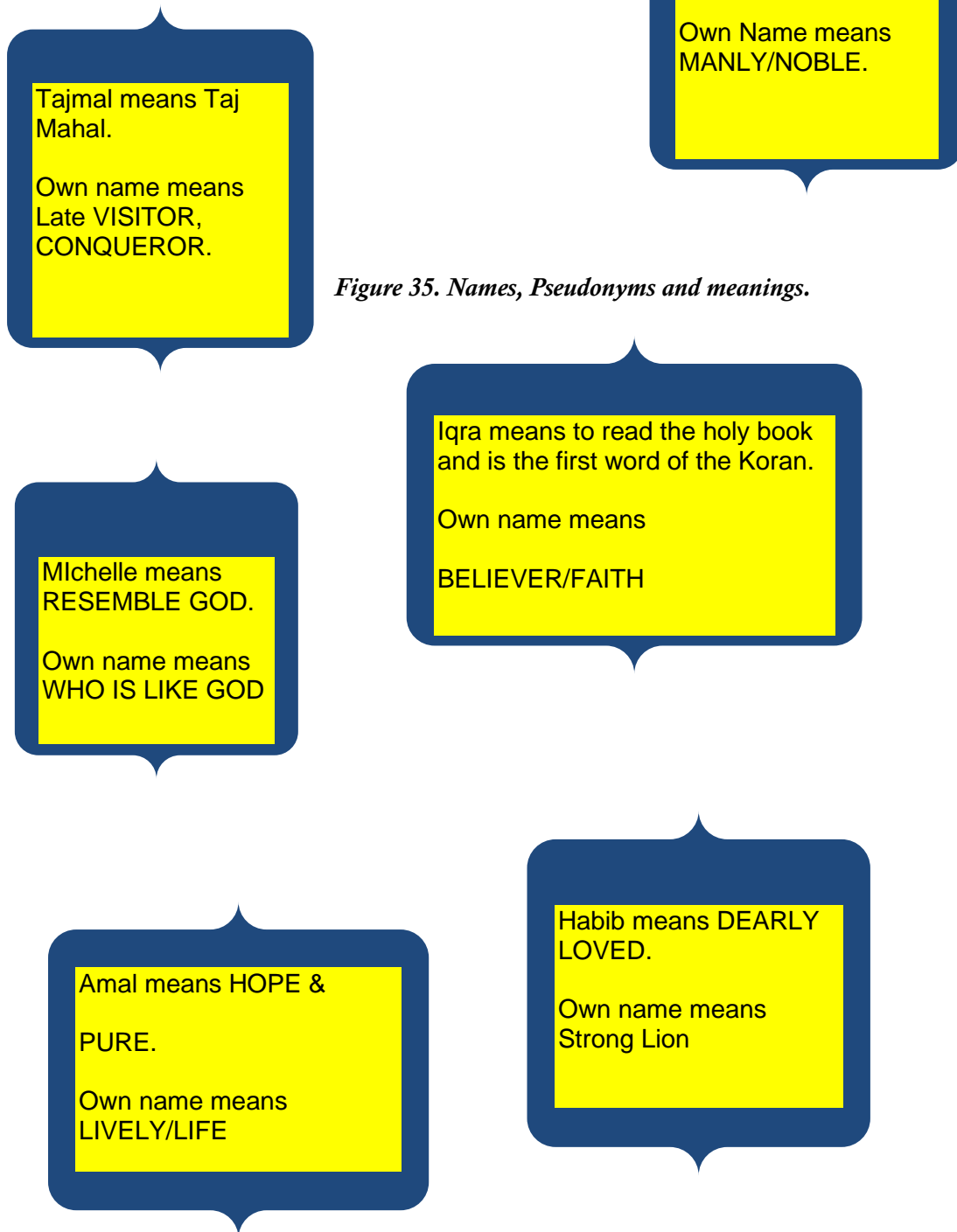
Figure 35. Names, Pseudonyms and meanings.

Iqra means to read the holy book and is the first word of the Koran.

Own name means

BELIEVER/FAITH

MIchelle means RESEMBLE GOD.

Own name means WHO IS LIKE GOD

Habib means DEARLY LOVED.

Own name means Strong Lion

Amal means HOPE & PURE.

Own name means LIVELY/LIFE

As an extract from Sandra Cisneros' (1984) poem entitled "My Name" reveals a name can tell a story.

> *In English my name means hope.*
> *In Spanish, it means too many letters.*
> *It means sadness; it means waiting …*
> *It is the Mexican records my father plays on Sunday mornings*
> *when he is shaving, songs like sobbing.* (Cisneros, 1984, pp.10-11)

Participants' responses to the Culture Box Project.

One afternoon I worked with the children individually to gather their views about the Culture Box.

Michelle enjoyed "Learning, making the box and talking about it". She searched for the old photographs and found some art and other things she liked to put in the box. Michelle spoke to her uncle, sister and mother about the Culture Box, and her sister helped her to compile the artefacts in the box. I found it very encouraging that she was able to involve her family in dialogue and ideas about what to put in the box.

Tajmal "enjoyed everyone sharing their Boxes". He learned that sometimes you think "stuff, but it's not really true, now I know". This interesting and insightful statement showed Tajmal had become aware of situations that involve stereotyping and assumptions.

Iqra "learned what other participants like to do", such as football and painting. She learned what Tajmal used to wear when he was little and what some people in different countries such as Somalia might wear. The photographs showed that life in Pakistan and Jamaica was different. The Culture Box helped her memories flood back, as Iqra said, "I remembered what it was like in Pakistan when I was young." She was also happy that her mother helped her to put the artefacts in the Culture Box.

Amal said, "You can learn stuff from other people. You keep it in your head so you can memorise things, so when your teacher asks a question you can tell the teacher." Amal put her artefacts in the box by herself. She added, "I learned that we can learn from each other."

Adele enjoyed making the Culture Box. Some photographs she included in the box she had found by herself and others were ones her mother had found. She learned things about her friends she did not know previously: "I learned that when Iqra was younger, she liked cooking. I also learned that Michelle was born in Jamaica. I thought she was born in England." This challenged Adele's assumption about where her friend was born.

Habib also enjoyed making his Culture Box. He felt it was important to put his exercise book about the Quran in his box because "Allah says we should always read it". Habib was very proud to announce he would be transferring onto the "big section" of the Quran. He learned that Christians and Muslims pray differently and some people pray to a different God. He also highlighted stereotyping, as he agreed with the assumption that in England there is the expectation that the colour blue represents boys, and therefore found it strange that Iqra could have worn blue shoes as a baby. This, in turn, led to a short discussion about how different countries around the world use colours to represent different things; such as that red can represent danger and anger in England, but in China it signifies happiness and is traditionally worn by brides.

Iqra was happy to state her Culture Box contained what she needed; however, Tajmal would like to have added some extra things belonging to his grandparents such as "his walking stick and her glasses". Amal wanted to add a photograph of her grandparents; Habib would like to have added "a photo book with photographs of Somaliland". Adele wanted to add more photographs and Michelle wanted to add her trophy from the dance club, a picture of her granddad and her Nursery Book.

Four Years Later.

In July 2019, I returned to the school to see the children before they were getting ready to leave their primary school and start secondary school. I showed the children the work I had produced from their Culture Box project which they made when they were six and seven years old. Using my laptop, they were able to see pictures of the boxes they originally made and some of the artefacts they put inside. I read some of the poems about the

contents of their Culture Box and part of Iqra's transcript (Appendix C). We discussed the

things they remembered about the project. All the pupils remembered the Culture Box

Project and two pupils had still kept their box.

All children have been able to keep connected to their country of birth or place of birth

of their parents. Habib had gone to Somaliland on holiday so was unable to attend the

session. In 2017, four pupils went on holiday to their parents' place of birth; two to Pakistan,

one to Somalia and one to Jamaica. Michelle and Iqra were shortly to go again when they

broke up for the summer holidays and Tajmal was going to Pakistan the following year for

his brother's wedding.

Looking back to four years ago, the children were now able to express what they had

learnt from the project:

Michelle: learnt about my background and others.
Iqra: I learnt stuff I did not know before and about everyone else in the
group.
Adele: I learnt about each other's memories and what they like.
Tajmal: I learnt about the artefacts and what my grandfather's bell was used
for and I still have it.
Amal: The same as Adele and Iqra.

The children were able to clearly recall topics about other countries that they had

studied at school, such as Kenya, India, Mexico and France, as well as the Caribbean,

carnival and the Windrush experience, and World Cup countries, particularly Brazil. This

reflects the school policy on Diversity and how successful it has been at implementing a

Multicultural Curriculum.

A discussion about language revealed that most of the children now speak English at

home with their siblings and a mixture of English and their first language (Urdu or Somali)

with their parents. The African Caribbean children with Jamaican heritage reported they only

spoke English at home now, compared with when they were younger and spoke Creole. This

discloses a diminishing use of Jamaican Creole/Patois in their homes, showing how cultural

aspects of language can start to disappear. I wondered whether this was a result of wanting to fit into the English way of life more.

There is also the view that standard English, which is taught and tested within the KS2 Grammar, Punctuation and Spelling curriculum and is often considered to have a higher status than Creole, even though Creole in literature is more popular now; particularly for theatre, singing and on the radio and television in Jamaica. Williams (2010), reports that Joan Andrea Hutchinson, among other advocates, "has done extensive work in preserving the Jamaican-language heritage in ways only she can. And her dynamic repertoire is replete with the comedic and dramatic slices of Jamaican life." (para.1)

The children had a strong desire to divulge even more about their heritage as Amal disclosed, "I don't know if I told you this, but I am half Ethiopian from my Mum". Michelle commented, "I have some Indian in me," and Tajmal added, "I have some Indian, because before the wars my Grandma was from India and my Granddad was from Pakistan".

A short discussion followed about "What is good about us being different?"

> Adele: There are more things to learn about the different places and cultures.
> Iqra: I think being different is good because if we were all the same everything would be very boring.
> Tajmal: We have all got different stories, different backgrounds and different heritage.
> Michele: If you were the same you would not learn anything new.
> Amal: It's the different conversations we have with each other, that I enjoy.

Four years ago, we talked about the hijab and we learnt about different types of headwear. Iqra, now eleven, was noticeably wearing her hijab, as was Amal. Was this a sign of wanting to take pride in their cultural heritage or family expectations? All the children continued to go to their religious places of worship.

> Tajmal: I do go to the mosque. In my reading I have started again as I have read it twice by looking and now, I am memorising it.
> Iqra: At the mosque I am on my second reading of the Quran.
> Amal: I am memorising the Quran now.
> Michelle: I go to Christ's Embassy near the city centre
> Adel: I go to Moreland Church.

The children expressed what they thought they had learnt from the Culture Box Project.

> Amal: That everyone is not the same. They are special.
> Michele: We all have something interesting and different about us, to say and learn. We are special.
> Tajmal: We are all different, but it is good – we learn about history from it, and some things we might not learn in school. Other people can tell about their backgrounds and we learn new things.
> Iqra: We have special things about us that not everyone will know about.
> Adele: There are some things you might not expect some people to have. Like some people might think you are from somewhere, but you do not look like it. You can look at someone and think they are from Pakistan because of how they dress and look, but they are from Scotland.

All pupils had ambitious goals for their future careers as Adele would like to be an interior designer, Iqra a doctor, Tajmal an architect, Michele a nurse and Amal would like her career to involve travel.

Unfortunately, what the children learn in school does not shield them from the abuse they may encounter in the outside world, but it can help them to know how to cope and deal with situations, as relayed by Amal: "The other day I was with my Dad and we was out on the street and some guy said 'F-you Somali' and started swearing. I told him that he should know better and to go away". In some ways it was unfortunate that my research with the children ended with this statement from Amal, but it also showed how important Multicultural Education is in preparing the pupils to deal with these situations. Time constraints meant my time with the children was over, as they were due to attend assembly. I could just reply, "It's good that we can share so much together and communicate about these issues, and it means you will not grow up like that man."

6.8 Chapter Conclusion.

Each child was able to bring to the Culture Box project knowledge that can be used in the school curriculum. They investigated and found the artefacts that reflected them and

co-created the knowledge about their family history and culture that is told in their own voice. It is their contribution to the creation of a Multicultural Curriculum. The majority of the children involved their parents in helping to find the artefacts and supplying the background information that links to the chapter revealing their parents' stories. (Section chapter 7 "Without Education, We Turn Off The Light").

For schools that do not have a Multicultural Curriculum, this pedagogy is a way to start and help create one. The project in the classroom can be segmented into studying themes that arise from the artefacts in more detail. This could include more in-depth work on what we can learn from using photographs, children's religious artefacts, toys, memories and the meaning of names.

Using the process of the Culture Box and the children's discussions enabled the benefits to the children to be revealed, such as strengthening cultural identities with work from discussions about home life, family migration and journeys. They expressed that they enjoyed being actively engaged in the project. I was able also to see the growth in their confidence to take part in discussions, voicing opinions, speaking in their Mother Tongue in a class setting and showing an interest in language through discussing the meanings of words and names. They were also able to critique stereotyping, assumptions, racism and think critically about different perspectives (Freire, 1970, 2000). The children were more positive about expressing their identity, having empathy and appreciation for each other as classmates and as members of a rich and diverse community.

7.   Without Education, We Switch Off the Light

Quote by Idris, Iqra's Father.

Figure 35. A Boy reading by Kerosene Lamp

Image credit: Wingate (2018)

Kerosene lamps pollute the air in the room causing health issues for lungs as well as eye infections. They can be a fire hazard and emit CO_2 emissions contributing to global warming. However, for many children like my Mother it was and is the main source of light in which they complete their homework.

7: Without Education, We Turn Off The Light.

7.1. Introduction

The parent interviews were carried out to provide historical and cultural context to the children's participation in the Culture Box Project. I have always valued the contribution that parents play at home and when they come into the classroom to help support the children in their lessons, such as hearing readers, supporting art groups, maths concepts, history and behaviour support. Banks (2014) claims that good educational support initiatives "with low-income students and students of colour are more likely to succeed if they have a parent involvement component." (p.119).

Studies by Grolnick and Slowiaczek (1994) also highlight the link between parental involvement and children being successful at school. Awareness of the often-hidden messages that children receive when parents are involved in school can be identified, such as that parents are respected and regarded as important by the school. These messages help motivate and inspire students to do well. Parents and community members students identify with culturally can act as role models to encourage them to explore different professions as well as helping to develop an understanding of their traditions and history and those of others.

From my research question "How can parents and the community contribute to children's learning within a Multicultural Curriculum?" I decided to use parent interviews to highlight how the life stories of parents can contribute to enhance the curriculum and help the children understand their own past, their history culture and that of others. Certain data as I interpreted it lent itself readily to be presented as a story and others as a poem. (See sections 7.2, 7.3 and 7.4) The following stories or poems reflect the life stories of three parents who were able to meet with me. My analysis of the parents' involvement has enabled me to highlight themes and knowledge that can enhance the curriculum.

Setting.

This is the evening when three worlds collide and unravel. Their children have gone on a school trip to Weston-super-Mare and the coach is late bringing them back to school. Three parents sit in silence. Annette whose smooth, beautiful, black skin encases her round face and restful eyes, her loose curls peeping out from under a bright, colourful, African printed headscarf. Idris is the eldest of the three, with weathered lines etched on his cheeks and forehead, clear, wise and honest eyes magnified through dark rimmed glasses, and silver hair like a mane covering his head and chin. Finally Tahira's face shines through her headscarf that hints at the long, dark hair beneath. Her fine cheek bones and gentle, honey eyes sparkle under her bridged eyebrows with an understated prettiness. Tahira's hand rests gently on the knee of her daughter Tahmina who is sitting beside her.

Annette taps her feet in anticipation as she waits for her daughter Adele to return. She turns, looks at Idris and Tahira and with an ever-widening smile strikes up a conversation. Annette asks, "What brought you to Bristol?" Each parent begins to share their story.

7.2 Idris' Story (Iqra's Father)

Family History

I am 68 years old, and my wife and I were born in Pakistan, Rawalpindi. It is 15 to 20 miles from the capital Islamabad. Islamabad is a new city, but Rawalpindi is an old, old city, and the British Raj was there.

My father was ex-army, in the Indian army, before Pakistan gained independence. He fought for Britain in the 2nd World War. In Egypt, Malaysia, France and Singapore because Britain used the Indian army to fight Japan. Pakistan got its freedom in 1947 and had its own president (that's history actually).

Figure 37. Indian British soldiers in World War II, taken 1944. Image credit: Retrieved from Gupta (2019).

The Queen visited Pakistan; I think it was in 1961. While in England there were lots of strikes, industrial strikes in the factories and coal mines. Up North, Wales, Stoke- on-Trent and the trade union were very strong, but Margaret Thatcher brought them down. Anyway, the Queen came to ask the President of Pakistan to provide England with much-needed labour to run the factories. She preferred ex-army candidate; those who fought for Britain in the Indian Armed Services. My father and uncle, they came. My father came in 1963.

After a year in 1964, he sponsored me. I was 16 years of age then. I was in school in Pakistan in the Intermediate. In those days no visa, no nothing, just a letter and birth certificate. At Heathrow Airport, they asked a few questions. Then straight through.

College and Work.

I studied at Henley College in Coventry, for two years to learn the language. Then in 1966/67, I started working. In those days there was a lot of ex-army soldiers in England, who were from Pakistan but could not speak English. So, when I was in college, I used to go with them to the GP, post office or the bank. I would write their letters, especially for the Urdu or if they wanted to send some money to their family.

After a couple of years, I separated from my first wife. I then married my second wife in Pakistan. I worked in two different factories in Coventry. Very heavy work. In the foundry. It was a Brit Stamping Company, using metal, making parts for the bulldozers, army tanks and heavy vehicles. Very hot in there, very hot. It was very dirty as well. We used to shower there before we start and shower when we finished and changed our clothes. We used to wear black overall and dark glasses.

Then I moved to Maidenhead in 1968. After two years I started work at Brylcreem where we made shampoos; so many different types as well as brushes, toothpaste and soap. It was a very clean work atmosphere and nice but very fast, very fast. You blink and the soap goes past. It was nice and clean. They used to give you white overalls and after a week they would give you a new one and wash the old one.

I came to Bristol in 1971. A friend lived in St John's and we came to visit. He said there were jobs there. My Dad went back to Pakistan. He took my Mum back and his brothers. I could not find another job in Maidenhead and so my friend said there is work in Bristol. "Come over and try over here," he said. I started in Yate in the Jackson Company that used to make gas cookers, washing machines, dryers, freezers and stuff like that — spraying them in the paint shop. I then started in the Chocolate factory in Keynsham. After a year I then began work on the buses as a bus conductor in 1974.

Idris' Children and their Education

My daughter Iqra is so clever. When the doctor asked us where Iqra was born, before her mother could say, Iqra said, "Diop Medical Centre." She knew the name of the hospital. She was only three or four years old. She has a very good memory. She will be nine next week. She remembers because she was there in Pakistan for those years.

In this country, we face that problem where the children and their children will be just like the British.

The other side is when the Education Department send children to different towns or cities for Higher Education. There are children who travel to Birmingham University and from

Birmingham to Bristol University, from here to Cardiff, from Cardiff to Bristol. Then the children get independent. I have nothing against them being independent, but they are away and... family ties loosen and loosen. My personal opinion is that luckily Bristol has two universities, so the children can at least live with their parents, which allows some form of correction. They can live free as no one charges them rent. When they need to get loans from the banks or universities, this too can create more problems.

In my first family, my two daughters and one son went to university; my youngest son, from my first wife, is 29, is a lawyer in Kent. My two daughters studied at Aston University, in Birmingham for three years. They are married and have children. One started in the County Court in the accounts department. The other one works in a job centre, where she assesses how much money they are entitled to receive when they retire or are sick.

My wife's sister is called Aneela; she is a B.A. [showing pride]. She was teaching in a private, women's school. Then she married and had two children. It was bad luck for her. She married a person who was working in Saudi Arabia. He came back on one month leave and died of a heart attack. Yes, it was so sad for the family and the two kids. We were worried for her. It is important to be responsible for the family.

I go back to Pakistan; once or twice a year we go, as I have a very big family out there. As I am retired, I can go more often.

In the 21st Century, education is important for everyone. "Without education, we switch off the light."

We are quite happy with the school that Iqra attends. When we come in the morning to bring the children, Mr. Brown [the head teacher] is waiting at the gate. He is very nice and so are the teachers. We both come now I'm retired. We both come in the morning with the children and we both collect them as well.

Because our language is Urdu, there is no facility in Bristol to learn it. I learned it and Iqra learned it from Pakistan, but we cannot do that here. It's nice to see the Somali language on the letters sent home from school. One side is English; one side is Somali. But

we can't see anything in Urdu. We know that there are not as many Pakistani children as the majority in the school are Somali, but still, the children are left behind in that sense.

At home, the children ask what does that word mean in Urdu? Then we must translate for them. If they can't learn now when are they going to learn? We can't send them back to Pakistan every year. That's the problem. The school teaches them French. They teach them Spanish. Spanish! What is that good for my children, French? Because England was part of the EU? What happens now with Brexit? Urdu could be taught separately, even on a Saturday. On Saturday, I see so many Somali children using the community centre. Their parents drop them off there and pick them up. If we had a centre our children could learn Urdu. I don't think there are many Islamic resources in Bristol; maybe Birmingham. There is not any in Bristol. There is an Islamic shop on Stapleton Road, but I have not been in there. If someone is going back to Pakistan, we get them to bring back extra educational and language resources to help the children and I go back every year so that I can get them as well.

Names.

Well, how Iqra got her name. She was born in Pakistan and Aneela had a book of Islamic names for when children are born. You can buy it from the shop. It shows the names and the meaning of it. Her name means Faith. Fatima The Prophet Mohammed's (Peace be Upon Him) daughter is named Fatimah which means "to abstain" as in fasting. Whereas my name means, more than one fast. My wife's name is Nabeela which means "good woman" and she is a good woman. Luckily in my family, I know the names of my grandfather and great-grandfather. My father taught me.

Religion

We teach them in the Mosque, the Quran; at 4.15 or 4.30 we take them to the Mosque. They go to the Mosque five days in the week. The Quran is 30 parts and Iqra is on 17 parts. My son is on 16. Why he is one behind is because he is doing taekwondo. Three evenings a

week he goes there, so he can't go to the Mosque as much as Iqra. He is trying hard to catch up.

In England, the Muslim scholars and communities work hard in Birmingham, Bradford, Dewsbury. There are big, big Islamic centres there and some parents leave their children there (boys) for three years to study the Holy Quran by heart. In Birmingham, there are a lot of Islamic schools where they study all sorts of things; English, Science and Maths, but at all times learning the Quran and Urdu. There is only one here in Bristol, but it is too expensive. These should be provided by the government as I can't afford it like so many people.

The Mosque used to be a house, but they have taken the walls out. The boys are taught upstairs and the girls downstairs are taught by a lady.

Hopes for my children.

I personally want them both to be pharmacists. It's a good career; there is a high demand. It's not as much responsibility as a GP. They could go anywhere with this qualification, even to the Middle East. I would love to have had more time to talk.

7.3. Tahira's Story (Tajmal's mother)

I was born in Pakistan in Jhelum.
My father worked in the British Indian Army,
As did my husband's father before him.
When Pakistan, India and Bangladesh were one.
My mother was a homemaker.

School.
I went to school in Pakistan.
I believe that school is better here,
In Pakistan, the teachers are very strict,
It was so strict I was frightened,
I would forget everything.
Here the teacher is lovely and listens to the children,

Family.
After my studies, I got married.
I was happy with my children.
Doing for them and my family.
My husband was in England,
And came to Pakistan to marry me.

When I came to England
I came straight to Bristol,
To my husband's family.

Children and Education.

I feel my children,
Have a very good education.
Afterward their life will be an easy life.
One older daughter is at university,
My older son is a gas engineer.
Tajmal is thinking of being a doctor,
Then he thinks he wants to be a lawyer.
It's his choice; I support him.

Culture and Identity.

Identity is important.
I want Tajmal to know where he comes from;
For it to be in his blood.
It is important.
Learning our language
Is important.
If he speaks English at home
We blank him.
If he speaks Punjabi
We say "Yeah, Yeah, Yeah."
As a family, we go to traditional weddings,
We wear traditional clothes.
It's important he understands.

Tajmal's School.

The school has Eid parties,
The school has Christmas parties.
They learn from other people's culture.
That's great, that's nice.
They allow children to read and pray the Namaz.
They provide a room if you want to pray.

Community.

The library is good,
Culture-wise there is a range of restaurants.
We have Eid parties
In the community centre.
We all come together.
Which is really nice
But it's not a lot.
It could be improved.
We could do more about other cultures.

Religion.

The Mosque invites schools to visit.
Tajmal goes to the Mosque every day,
To learn the Quran,
To speak it, learn it and read it.
He enjoys it.

There are 30 chapters.
Tajmal is on his 2ⁿᵈ book,
Learning the alphabet and building words.
He is really proud.
There are boundaries,
That have to be met,
What Tajmal can and can't do.
He understands
Which is amazing.
It's important.

Culture Box.

I think the Culture Box is great.
To be honest, it's so good.
Cause kids can bring their culture,
And learn about each other.
We did not have much about THAT
So I think it's really good.

Name.

His full name is Mohammed Tajmal.
I wanted Mohammed.
But Dad wanted Tajmal,
After his older brother,
Who passed away.
It's in memory of his Uncle.

Hopes for Tajmal.

For him to be good
And have choices.
That he stays in Education.
Does well for himself.
We all have his back.
So long as he is happy.

7.4 Annette's Story (Adele's Mother)

Ode to My Daughter

Adele, you are my one and only daughter.
Named after my best friend.
She's like my sister.
I want you to know your family,
I want you to know the things I never told you before.
Come, my Post-Millennial child.
I, who has taken the time
To now, tell you our family history.

Grandma's Windrush

Grandma was born in Jamaica.
She was part of the Windrush Generation,

Who was invited to come to England to work.
Her father paid 85 pounds for her airfare.
Grandma came to Bristol and stayed with her Aunt.
She worked hard as a cleaner in a hospital.
She worked hard and sent for Dad.
But Mum went back home after three years,
And I returned with her.
I spent 15 years there and came back to England when I was 18.

My Return

I came back to England,
And went to stay with my Godmother.
The first thing she said was "Get a job."
I would have loved to go back to school,
But, I had to fend for myself,
And didn't know anyone else,
So Godmother pointed me in the direction of the job centre.
Her niece worked in a supermarket.
She encouraged me to apply for a job.
I got it and I enjoy it.
I must do, I have been there 28 years.

Jamaica and England Schooling

It is so different in Jamaica.
From the age of 2, you can go to school.
So long as you can use a toilet and can speak.
I had to learn the Jamaican National Anthem at school,
And know all our heroes.
You don't know your Anthem,
You are not taught it.
All I know is, "God Save the Queen."
Adele, I love that You love books,
You've got plenty of them.
You and your three brothers came to this school.
They have all done well.
I have always told you,
It's not the school; it's the child.
If you are willing to learn
And willing to climb the ladder,
You Can.

Family

You are lucky to have all your uncles and auntie,
You are lucky you were able to meet your Grandmothers in Jamaica.
You know Nan in the countryside
Spoils you and lets you help cook.
I know you love the animals.
You just have to go out the door
To chase the goats, chickens and pigs.
I know you miss your other Grandma,

Who had her leg amputated and died.
I have tried to keep the family links in place.

Religion

I know I don't go to church,
But I am glad you do.
And even when the bus stopped picking you up,
You continued, persisting that you still wanted to go.
I guess its your social time with your friends.

Culture Box

I have previously not told you enough,
I have not told you about our heroes.
Maybe work gets in the way.
Work, work, work.
I think the Culture Box project is good for you.
There are so many different cultures,
It's nice that you can sit with your friends
And talk about your cultures
And different experiences.

Hopes for Adele

Adele, you are my one and only daughter.
I want you to become
Whatever you want to be.
I will not pressure you.
I want you to follow your dreams.

7.5 Interpretations

History: A soldiers' contribution

It is interesting to see that two unrelated parents (Idris and Tahira,) both had fathers who fought for Britain in World War 2. How could anyone dare call out to them on the street and say, "Go back home," when they fought for this country?

Idris' father fought in the Indian Army which shows the contribution of the people in what was then British India. Lt.Gen. Syed Ata Hasnain' article in The New India Express newspaper (2018) reports Field Marshal Sir Claude Auchinleck concluding, "the British couldn't have come through both wars (World Wars I and 2) if they hadn't had the Indian Army…" (para.1)

Indian troops fought in various wars in different countries including against Germany in North Africa and Europe. In addition, they fought the Japanese in South Asia as well as

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supporting countries, which were once British colonies such, as Singapore and Hong Kong. 2.5 million Indian troops were involved, and more than 87,000 Indian soldiers died in World War 2.

In 1961, the British Government used Queen Elizabeth II, as Head of State, to visit Pakistan and India to encourage trade and invite labour sources from their countries to help England.

Tahira's father and father-in-law were also in the British Army. These interviews showed Idris and Tahira's good knowledge of family history and this project has helped to surface it, when it is history that is often buried, especially in schools. As I examined my questioning, I realised that I omitted to ask whether their families were involved in the migration over to Pakistan from India and what impact the following wars between India, Pakistan and Bangladesh had on the family.

Grandmother's Windrush

Figure 38. Student Nurses in London in 1954 Photograph: Meager/Fox Photos (1954).

Adele's Grandmother Agness was invited to come to England as part of the Windrush Generation, who came to England because after the war Britain needed help to rebuild the country and provide labour where needed. She was a cleaner in a hospital and

like a lot of people from the Caribbean came to England to work in the National Health Service (NHS); often doing the cooking, cleaning or auxiliary jobs as well as higher levels of nursing when allowed. Matthews (2018) states that the Commonwealth provided over 40,000 nurses and midwives for the NHS.

Agness came in the early 1970s and like most couples, one came first and worked to provide the money to pay for the other partner to come. Like my father, she had to live with relatives until she was able to afford separate accommodation.

Unlike many people from the Caribbean, Agness returned to live in Jamaica a few years later, taking Annette with her. That was the hope of my parents and many others who thought they would be able to come to England, work, save and after a few years be able to return to the Caribbean with enough money to buy a property in their homeland.

These interviews showed the part that the grandparents of three of the children who participated in the Culture Box Project contributed to the history of Britain.

Their Journey and Work.

Annette returned to England at 18, without her parents, which must have been hard as she says, "I had to fend for myself," and there is a sense of isolation revealed when she continues, "I didn't know anyone apart from my Godmother, cause most of my family are back in Jamaica."

This also meant that Annette could not continue her education, because, like many who did not have financial support, she had to find work. Likewise, my parents worked hard to send money back to the Caribbean to help support parents and other siblings. They would often send money to pay the airfare to enable siblings or even their own children to come over to Britain. Annette had to take a job out of necessity rather than her own, personal career choice. However, her supermarket job became a career which she has enjoyed for many years. Her constant work ethic "work, work, work," has helped towards enabling the family to visit Jamaica numerous times. These visits have ensured that Adele and her siblings were able to bond and have good links with grandparents and other extended family

members and have some experience of the way of life in Jamaica that helps to provide a sense of identity. Research by Fivush, Duke and Bohanek (2010) found that "family stories provide a sense of identity through historical time" (p.2) and "adolescents who knew more family stories would show higher levels of identity achievement" (p.3). This research showed how adolescents who had knowledge of their family history, illustrate higher self-esteem, understand their place in the world and were better able they were to deal with the effects of stress.

I also noted similarities between Idris' experience and my own family as my Father worked in the Foundry at ICI just like Idris. These foundry jobs working with hot metals were jobs that many newcomers to the country would undertake because there was a shortage of English workers, or they did not want to do that type of work. It was hard work, long hours, shift work, and at times dangerous, as my Father would come home with burns on his back from bits of hot metal. Idris repeatedly states that his new job at Brylcreem was "very clean and nice" in stark contrast with the "very dirty" job at the foundry.

Another similarity to my family is that, like Idris, my mother was a bus conductor in Birmingham, a job she did for quite a few years, even going up and down the stairs of the bus while she was six months pregnant. My sharing of family similarities enabled Idris to comment on my life. When I mentioned that I helped look after my younger brother and sister, he commented, "As long as you do your responsibilities, whether as a parent or child."

Tahira's mother was a homemaker, which emphasised the role of most women at that time in India and Pakistan. Tahira, like her mother before her, stayed at home, working to raise the family: "I am happy with my children. Doing for them and my family."

Additional questions I could pose, were: Is Tahira content? Did she have a choice? Or did she believe her responses would be the appropriate things to say due to her role being set? She almost seemed to have things happen to her, such as her arranged marriage and "doing for them".

Some religious groups in Pakistan practise that women are not equal to men, and these views can depend on class, rural and urban differences. However, there have also

been great changes in the lives of Pakistani women as they have held positions such as prime minister, judges and generals, etc.

Tahira had an arranged marriage, with her husband leaving England to marry her in Pakistan and then bringing her to settle in Bristol with his family. This custom has advantages, where a new bride who is generally also new to the country can access the support of the family, which can be financial or help her to settle into the country. My mother and father had the experiences of the many newcomers to the country who settled in areas where they had relatives or friends, often sharing a house with many tenants until they were able to afford to rent or buy a house by themselves.

Settled in England?

Many adults from the Caribbean who had children in England began to feel settled and most children born here did not know anywhere else as home. Annette however, said she would love to return to Jamaica to live. She had even started to save to buy a house, but the children were not interested in going to live in Jamaica. Some Jamaican parents saved money, bought a house and returned to Jamaica when they retired. This has advantages and disadvantages. Some advantages such as the hot weather helped some elderly avoid dealing with aches and pains exasperated by the cold British climate. Utility bills were also lower, such as heating; some elderly people here find heating their home in winter very difficult and some are having to choose between being able to afford to "heat and to eat". Most returnees were able to have a good standard of living in the Caribbean due to good exchange rates when converting the British pension to the Caribbean dollar. Others were able to re-connect with family and friends as well as avoid the prejudice they previously experienced in England. Some disadvantages are that there is no National Health Service in Jamaica, even though many Jamaicans helped to build it in the UK. Some returnees found they had to come back to England for medical examinations and treatment. The country they had left many years ago had changed and some people who remained in Jamaica were envious of some returnees with their pensions, big cars and houses.

Religion*.*

Religion played a big part in the lives of all the children and they were encouraged and supported by their parents to have a good knowledge of their religion. Tahira and Idris, who were Muslim, expected their children to attend the Mosque five evenings a week, which shows how important religion was to them and how they expected it to be part of their lives. Idris was proud of Iqra's progress as she was now on part 17 out of 30 parts in the Quran. Ensuring that Islam was passed onto his children shows how important his religion was. He described the boys sitting upstairs at the mosque and the girls downstairs, which mirrors the custom found in the larger Mosque. According to Al Saloom (2013), a cultural adviser:

> When men and women are together in the Masjid then we should have first, men's lines behind the imam, then children and then women. This is the way Muslims used to pray behind the Prophet (peace and blessings be upon Him). He did not make or ask his companions to have a curtain or wall between the lines of men and women. And if you are wondering why women would be lined up behind men, that's nothing to do with showing less respect but actually respect to their being. Muslims pray with actions, such as bowing, as well as prostrating so you could imagine how men would react to a lady in front of them bowing and so on, hence the men in front, kids and then women, (para. 1).

Religion plays a big part in the life of the family as Tahira continues to highlight that Tajmal goes to the Mosque every day to read Arabic and is proud that he is nearly ready to advance onto the first book of the Quran. The Mosque takes part in sharing information about the Muslim religion with the community by inviting school children and visitors into the Mosque. Tahira considers Islam as a way of life that provides "boundaries" and rules such as wearing a headscarf.

Although Annette does not go to church often, she is pleased that Adele and her brothers like to go every Sunday. She assumes that Adele goes because of the social time she spends with her friends who attend church but omits the religious aspects. However, Annette encourages her daughter, Adele to attend a black-led Christian church. These churches were initially set up in England after the 1940's Windrush era. In the Caribbean, most people attended church of various denominations. However, when they arrived in

Britain, people such as Lo Smith related: "I was looking for love and warmth and encouragement. I believed that the first place I would find that was the Church, but it wasn't there" (Aldridge, 2007, para.9). Many churches with mainly black members started from meetings in someone's house and expanded to community halls and then acquired run-down church buildings before being able to raise the funds to build their own churches.

Although Annette had not told Adele about the Jamaican heroes, she paved the way to building her identity by taking Adele back to Jamaica to connect with the family and culture there – and an alternative way was through the church. As Dr. Joe Aldridge (2007) states:

> I have been more than sheltered and rescued: I have also been
> coached and corrected, moulded and made, prayed for and anointed,
> until today I am what I am: someone abundantly clear about my
> identity as a Christian of Caribbean British heritage, (para.1)

Language and Culture.

Idris showed his willingness to learn the language of his new home, and his quick acquisition enabled him to help his community with administration and interpreting. This was similar to my Father, who would dictate letters for relatives or friends who could not write "standard" English efficiently.

Idris and Tahira also believe it is imperative that their children learn and retain their home language of Urdu and Punjabi respectively. They have different approaches to providing this. Idris regularly takes Iqra to Pakistan to improve her language, but would also like provision to learn Urdu in his local area. Tahira insists Tajmal learns Punjabi at home with the support of family members. There is a big emphasis on learning their first language; his sister Tahmina interjected, "So I remember when I was at home, they made sure we weren't speaking English a lot at home". The family has a firm way to ensure Tajmal speaks Punjabi at home: "If he is speaking English at home, we kind of blank him".

In contrast, Annette seems to prefer Adele to speak "standard" English and finds it humorous that Adele used Jamaican Creole or Patois at school as she shared this language

with the other children. Maybe she sees Patois as a language to be used only at home among family and friends. Patois continues to be used by Jamaicans of all ages and those of Jamaican heritage in the UK and many other countries. Even though so many people speak Patois, it is still seen by many as an "uncivilised or an improper way of speaking" Martis (2016, para.8). A language attitude survey completed in Jamaica in 2005 found that "over 50 percent of the people believed those who speak Patois are less educated, less intelligent and made less money than Standard English speakers" Martis (2016, para.13).

Louise Bennett wrote extensively to promote Patois as a language. In the introduction to her poetry book *Jamaica Labrish* (Bennett,1966), Rex Nettleford writes, "Through her poems in the vernacular, she has raised the picturesque dialect of the Jamaican folk to an art level which is accepted to and appreciated by all in Jamaica" (n.p.). Much work continues to be conducted to ensure Jamaican Creole (Patois) is not seen as "bad speaking", but it is still the butt of middle-class snobbery which considers that "standard English is the way to a higher status and class in the island" (p.23). However, Patois is a language that binds Jamaicans together wherever they are in the world and is part of Jamaican identity. There is a need for some parents from the Caribbean to embrace their language and feel proud of it, rather than see it as second rate.

Annette also admitted that although she had knowledge of Jamaican heroes, gained from school in Jamaica, she did not pass this knowledge onto Adele. This would have been an additional way to further enhance her daughter's knowledge of her heritage. According to a Sage (n.d.) chapter entitled "Defining culture and identities" (p.6), heroes are the real or imaginary people who serve as behaviour models within a culture. A culture's "heroes are expressed in the culture's myths, which can be the subject of novels and other forms of literature" (Rushing and Frentz, 1978, p.6). Heroes are not only models of behaviour but can instill self-esteem and show us how we can transform our lives: "Hero stories calmed people's fears, buoyed their spirits, nourished their hopes, and fostered important values of strength and resilience. Life now had greater purpose and meaning" (Allison, 2014, para.5). It is so important, then, that we share our family and cultural history.

Attending traditional weddings and wearing traditional clothes are all part of what Tajmal's family does to keep their culture alive. In a discussion about how important is it that Tajmal knows about his cultural background, his sister translated his mother's views, repeating "quite important" three times for emphasis. Tahmina made the very strong statement, "For it to be like, in their blood."

Tahmina adds her views as she had previously attended Tajmal's school. She knows the school provided the opportunity "to learn other people's culture". The school also provided a room in which Muslim children could read and pray Namaz, which shows a willingness to respond to the needs of the communities within the school.

Figure 39. Child praying Namaz. Image credit: IStockphoto.com

Tahira at times seemed to take a back seat in our interview and allowed Tahmina (her daughter) to carry on talking. Tahmina believes the community could do more to share their culture rather than just having Eid parties in the community centre, and expressed a need for more resources in the community, such as Islamic bookshops.

Names.

Idris states that his wife's sister Aneela, was responsible for choosing Iqra's name. The cultural impact of choosing names with strong religious meanings such as faith, fasting, good woman are important to Iqra's family. Idris uses the phrase "Peace be upon him" after the Prophet Mohammed's name, which displays the extra respect and love for the prophets

of Islam. Knowing the names of his grandfather and great grandfather was important to Idris and demonstrates his knowledge of family history and keeping oral history alive.

Tajmal was named in memory of his uncle who passed away, which is similar to myself and all my female cousins, who have Elvina as their middle name in memory of an aunt who died when she was 18 years old.

Annette named her daughter Adele after her best friend and her middle name after her only sister. That she felt guided to name her daughter after them shows the affection and important part her friend and sister played in her life.

Views of the School and Community.

All parents had been educated abroad, Idris and Tahira in Pakistan and Annette in Jamaica. Tahira and Annette particularly noted contrasts between their schools and schools in England. Annette reported how children in Jamaican schools are taught to learn their country's national anthem, whereas it does not seem to be taught here in England. In 2018, *Good Morning Britain* on ITV had a lively debate entitled "Should children be made to learn the national anthem?" as part of the national curriculum. National anthems can provide a sense of identity, belonging and inspiration, but can also be used in protest; in 2016, for example, Colin Kaepernick refused to stand for the American national anthem to protest against police brutality and social inequality in America. Tahira's comparison of schools focused on her experience in Pakistan of the strict discipline and teaching methods that created fear – "Teachers were strict. I was so frightened; I would forget what I had learned" – and the fact that children could drop out of school at any age. She compared her educational experiences to the warm, friendly environment in the school her son attends in England, saying, "Here the teachers are lovely, they listen to the children. Education is good". The school's Ofsted Report (2018) confirms this: "Staff and pupils enjoy coming to school and appreciate the help and support they receive."

This shows the impact that teachers can have on children's ability to learn successfully at school. If they rule with fear, children are nervous, do not enjoy school and

find it difficult to retain information; whereas Tahira believed that teachers in her son's school and others in England created a relaxed atmosphere based on allowing children to have a voice, which enabled them to learn and excel.

Annette was happy with the school Adele and her older children attended. She emphasised that they had all done well at Oldton School but also stated that it was down to the child to work hard and learn at school: "It's not the school; it's the child... you don't blame the school." However, much research suggests that school has a huge impact on how well the children succeed. Low expectations, lack of facilities and poor leadership at school can produce low standards and low achievement for pupils. Gorski (2013) states that to ensure all children succeed at school; the school should produce the following strategies:

> Express high expectations through higher-order, engaging pedagogies; Enhance family involvement; Incorporate arts into instruction; Incorporate movement into instruction; Focus intently on student and family strengths; Analyse materials for class bias; Promote literacy enjoyment; Reach out to families early and often; Advocate universal preschool; Nurture relationships with community agencies, including health clinics and farms (for fresh food); Reduce class sizes; and Increase health services in schools. (pp.50-51)

Annette felt the school must be doing something right for all her children to have done well, and my observations at the school show it does incorporate many of Gorski's strategies. Its most recent Ofsted inspection in 2018 reports, "This school continues to be good." Adele loved reading and she had many books at home. This also shows that Annette took education seriously, and prepared Adele well for school, listening and helping her read. Her support, added to the teachers' contribution, ensured that Adele made good progress at school.

However, all parents made positive comments about Oldton school. They were happy with its practice and the staff and this is confirmed in their latest Ofsted Report (2018): "the school has continued to perform well".

Annette emphasised the role children played in being responsible for their own learning – "It's the children...you don't blame the school" – but the following quotation from Ofsted shows how the school supports the children with taking this responsibility: "Teachers encourage pupils to play their part and develop the attributes they need to make a valuable contribution to society." Adele, Iqra and Tajmal are all making good progress at school, and the Ofsted report recognises that "over the past three years, a greater proportion of Year 6 pupils have reached the highest standards than have pupils nationally."

Idris is happy with the school that Iqra attends and appreciates the fact that the headteacher and staff are available to welcome the children in the morning at the school gate. Also he likes the school practice of providing children with homework every day. I have known some parents who would disagree and believe that this is too much for the children after their long day at school. Idris, however, expressed disappointment that the school did not produce school letters to parents in Urdu, but appreciated that they sent letters home in Somali and English. This could be an area of development for the school in order to reach all the language communities within the school. Idris was aware of other languages taught at the school, such as French and Spanish, but was unclear of what use these would be, particularly considering Brexit and Britain's possible departure from the EU. Idris was also concerned about the children losing the ability to speak their family language, as he was unaware of any facilities available in Bristol for the teaching of Urdu. He suggested the school could be used at the weekend for extra lessons. Another area of development is for the school and the local community to investigate how to meet these needs. As Idris said, "If they can't learn now, when are they going to learn? We can't send them back to Pakistan every year."

As far as Idris knew, other cities in England such as Birmingham, Bradford and Dewsbury had better resources – Islamic shops and centres and schools in which the children could study the Quran and Urdu as part of the curriculum. Bristol has one fee-paying Muslim school and most families find it difficult to afford to send their children there. Idris saw the Somali community as having more access to community facilities and

expressed the need for the government to provide more facilities in his local area for Urdu-speaking families.

The Future.

There was a point in the discussion when Tajmal's sister, Tahmina, interjected her views and reiterated her mother's view that a good education would enable Tajmal to get a career, have wages to afford a house and live comfortably: "She encouraged us to study...cause your life is going to be easier, even if you have kids, it will be easier for them as well". This comment also shows that Tahmina and Tahira believed that educated women can relate to their husbands and vice-versa, and help their children with their schoolwork, even if they do not continue with a career. Tahmina was proud and keen to tell me about the achievements of her brother, who was a gas engineer, and her sister, who was at university training to become a teacher. This interjection seemed to make Tahira revert to speaking in Punjabi for a moment and Tahmina began to translate for her. Did Tahmina's intermittent participation make her feel unconfident? I am conscious that I had to accept that Tahmina was interpreting her Mother's views accurately and I wondered how much of what she told me, was influenced by her own views, which impacts on the ethics of this situation.

Tahira said she was allowing Tajmal to choose his own career and was aware of his current choices of professional jobs, such as doctor or lawyer. She showed the family had discussed this subject, even though Tajmal's mind map recorded he wished to be a postman. She also wanted him to be "good, nice and to have choices. For him to stay in education and do well for himself". These comments emphasised that Tahira cared about the whole child; not only one that was educated but more important and first, a good person. Education would allow him to have choices, and it was evident that the family would support him as much as possible as she concluded, "We all have his back" and that she wanted him to be happy.

Idris indicated that his concern that his children were gaining British ways and losing their cultural identity and discipline, as he said, "We face that problem where the children

and their children will be just like the British." He expressed his view that families were not together as much as they used to be, and that the British education system encouraged children to go away from home to study. He obviously preferred his children to go to local universities to avoid loosening family ties. Also, there were financial advantages to staying at home while studying. This was an interesting view of why families are not together as much as they used to be. For Idris, children staying at home while studying enabled parents to discipline them still: "they can live with their parents, some form of correction." Although his children were brought up in Britain, he did not want them to lose their family and cultural heritage. Idris beamed with pride, telling me about his wife's sister who is a teacher.

All his older children had what would be termed professional occupations, such as lawyer, accountant, civil servant, after studying at university, showing the importance the family placed on education. Idris hoped that Iqra and her brother would follow the same route and have professional jobs: "I want them both to be pharmacists. It is a good career; there is high demand. They could go anywhere; even the Middle East." It was, however, interesting that on Iqra's Mind Map she wrote that she would like to be a make-up artist, which contrasted with her father's hopes.

Idris made the following great observation, which I have used as the title for this chapter to show how important education is for everyone: "Without education, we switch off the light". This truly reflects how I feel about Multicultural Education, which allows us to have light in the form of knowledge and understanding of each other and avoid the darkness of ignorance and racism. Light is a common analogy, particularly in places where it gets dark early and electricity may be non-existent, where people have to move around their homes and cook in darkness. As a child, my mother lived in the countryside in St Kitts and she always attributed her poor eyesight to having to study using a kerosene lamp to see while she completed her homework. Education doesn't just provide light, it demands light in the night-time; this comes at a cost, particularly to the poor or those living on the "periphery" of modern industrialised society, beyond the reach of the electric grid. The use of kerosene lamps in "rural India is also associated with the risk of domestic fires and respiratory

infections" (Cross, 2015, para.4). Likewise, Ella Baker, a great Civil Rights Leader proclaimed, "Give light and people will find the way" (Baker, n.d.).

The three parents found that their school education had been curtailed, whether due to marriage for Tahira or financial commitments for Annette and Idris. In contrast, they all wanted their children to stay in education and obtain professional careers such as pharmacy, doctors or lawyers. Iqra and Tajmal had stated very different choices of career for themselves from those their parents had suggested. Idris maintained, "I want them both to be pharmacists", which seems to suggest Iqra's parent was choosing her career. Tahira believed her son would choose to be a doctor or lawyer, whereas during the project Tajmal declared he wanted to be a postman. Was there a dual story occurring here, where the children have and agree one story at home with their family and a different story at school with their teachers and friends?

Annette had a different approach as she did not want to pressure her daughter and wanted her to be whatever she would like to be: "I want her to follow her dreams."

What was evident was the contribution and support these parents provided for their children: Annette buying books, listening to Adele read and helping with her homework; Tahira stating, "We all have his back", and Idris who would rather Iqra go to university locally so the family could support her more financially and morally as she studied. Older siblings and other family members had provided examples of role models for influencing the children to go to university and have professional careers.

7.6 Conclusion.

The discussions sparked by the children's Culture Boxes and their artefacts evoked meaningful and powerful family memories that reflected their culture. The interviews with some of the parents enhanced the narratives provided by the children's Culture Boxes and put them further into the context of their historical and cultural background. In addition, I was able to see similarities and differences between each of the participants as well as links to my own family history. The interviews with the parents showed how much the curriculum

could be enhanced by welcoming parents and visitors into the classroom. These are activities or strategies that can promote a Multicultural Curriculum in a primary school in response to my research question,

"How can parents and the community contribute to children's learning within a Multicultural Curriculum?"

The sharing of these family stories provides deeper insight into the children's past, their history and identity that can be included in a Multicultural Curriculum. In addition, parental involvement in school has been linked to positive educational outcomes for the pupils. Research by Senechal and LeFeyre (2002) showed parental involvement in school produced improved results in reading, and other researchers such as Vandermaas-Peeler and Pittard, (2014) found similar increased results in mathematics as well as a decrease in students dropping out of school. Eccles and Harold's (1993) research on parental involvement concluded that the children improved their levels of academic performance and attitude towards school.

8. Children Learn What They Live

My Culture Box

***Artefact #10: A Glass Plaque with the poem
"Children Learn What They Live"***
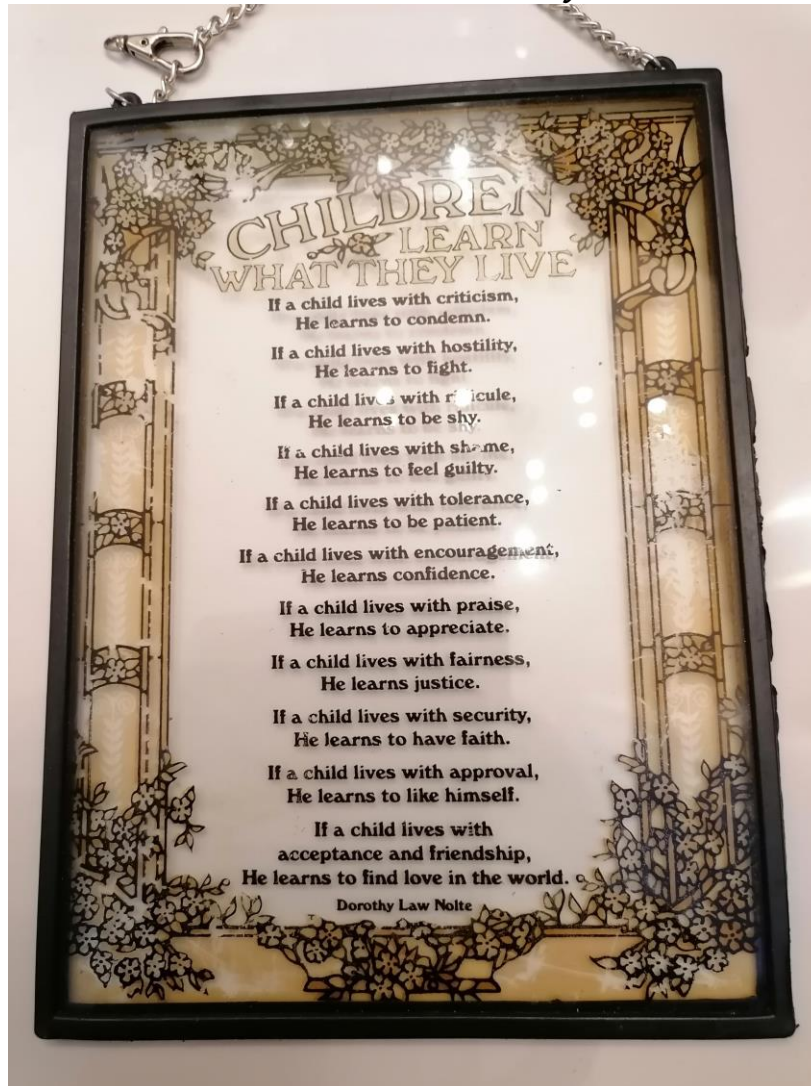
This plaque travelled with me to every classroom
during my teaching career. The poem "Children Learn What
They Live" is by Dorothy Law Nolte, Ph.D. (1972).

8. Children Learn What They Live.

8.1 Introduction

As a class teacher and head teacher, I would always have the poem '*Children Learn What They Live*' displayed on a wall in my room. It has been a useful guide for me as well as other teachers and parents and emphasises some of the traits to avoid and the good characteristics that can be developed through a Multicultural Curriculum.

This chapter aims to investigate the research question "What are teachers' perspectives on a Multicultural Education and their potential to deliver and implement a Multicultural Curriculum?" It is of paramount importance that teachers know the school community and the parents of the children they teach in order to be culturally responsive, have positive attitudes, avoid stereotyping and be willing to make changes to the curriculum to reflect a range of cultures, perspectives and experiences.

I will provide a short introduction to the teacher participants via pen portraits. I will then report on data arising from semi-structured interviews conducted with a range of teachers at various stages of their teaching career, which aimed to gain some knowledge and understanding of their experience of a Multicultural Curriculum gained during their teacher education training and their work in school. These experiences are analysed considering the research question and the rationale, which is to find evidence of what teachers believe they needed in order to gain good knowledge and understanding of a Multicultural Curriculum. These findings are presented as a more formal report, unlike the full narratives encompassed in the other chapters, although I have included some poetry.

Context of the Teacher Interviews

I began with writing emails to the head teachers at a few schools and as I waited for replies, I started to get frustrated as no responses were forthcoming. Time passed and I was desperate to start the next phase of my research and gather the data. One school eventually said I could come into school for an appointment to discuss my research, but this kept being

postponed due to staff shortages. Finally, my supervisor recommended a school in which she knew a senior member of staff whom I contacted and – Hurrah! – my research journey was able to take off again. (This was an instance of "It's *who* you know!")

The teachers interviewed were based at Oldton Primary school, apart from Poppy, who was on a one-week placement at the school. The head teacher, four teachers and two trainee teacher interviews encompassed teachers with a wide range of teaching experience, from some still in training using the Teach First route, others who were qualified teachers with one year's experience, to the head teacher who had been teaching for 19 years.

Access time to speak to the teachers was arranged by the deputy head teacher of the school, as well as some teachers I approached myself. The deputy head was particularly helpful in releasing teachers from their class for me to interview them during the school day. A few teachers kindly allowed me to interview them during their Planning, Preparation and Assessment (PPA) time, which is a precious time for teachers. Fortunately, the school had allocated workrooms for staff and it was in these rooms that I was able to complete the interviews.

8.2 Pen Portraits and Interpretations.

The pen portraits in this section were composed using the teacher's answers to my interview questions to aid the narrative descriptions of the teachers that help introduce them and begin to provide a picture of 'who they are.'

James' Pen Portrait.

James is 42 years old. He is white British and has been teaching for 19 years. He gained his BA honours degree in History and PGCE at Warwick University. His teaching experience spans across the primary phase of Year 1 to Year 6. His present post is head teacher of Oldton School, which has 96% of children from a Global Majority background.

"Growing up, it was not a calling that I had. I did my history degree because I really enjoyed history, and I was not sure what I wanted to do with that and so I went traveling. I

went to Botswana and I stayed there a little while with some friends who were showing me around and heard about a school where they were looking for volunteers – and I have to be honest, it was a way of extending my time there. I was going to be earning some money at a local salary and thought that would be a great way to explore Africa still and at the weekends go into the countryside and into the outback and that's what I did. I went to find out about this job and from the first day, I did it, I loved it; I absolutely loved it. It was the first time I did a job that I did not look at the clock and or was hoping the day would pass. I was just looking at the clock and thinking, "Oh my goodness, I need to do this and that and the other". I was working as a teaching assistant in a school in Botswana and found it so inspiring. I thought what I was going to do was get my full qualification in England and go back or live in Zimbabwe or South Africa. I came to stay in Bristol to study; I got a job in my first school where I had a placement and have been here ever since."

It is so interesting to see the journey we take, charting how we came to be where we are today.

James (Head Teacher): Multicultural Curriculum and Training

James' interview shows he has a real passion for teaching, as he repeatedly said, "I loved it". His understanding of a Multicultural Curriculum centres on it being a curriculum that is accessible to all. James reflects that over the years he has not been as good at this as he wants to be. He often refers to the risks of using stereotypes, showing he is consciously aware of this and has a strong belief in the importance of challenging and avoiding the reinforcement of stereotypes.

James has the view that a Multicultural Curriculum provides topics that are exciting and relevant to all the children. In the past, he has personally worked on making the curriculum relevant to children of African Caribbean descent. During this work, he became aware of how important it was to avoid making assumptions and telling children of Caribbean heritage what their heritage is like, because they may already have experienced it and know what it is like. It was also important to ensure that children from an African Caribbean

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heritage have some understanding of what life is like for children from other heritages. If you keep the curriculum varied and interesting, you can ensure that all children learn something, rather than reinforce stereotypes. This was something I emphasised when I was teaching in schools; to avoid displaying pictures of black people as just excelling in sport but to also show them as scientists, inventors, artists, writers and so on.

As we discussed teacher training, it was clear that James' training lacked specific reference to a Multicultural Curriculum, although it emphasised the use of topics as a way to make the curriculum "interesting and enticing". I am aware that in some schools, the newly introduced Numeracy and Literacy Hours[6] and standardised testing seemed to dominate the curriculum, leaving little time to concentrate on implementing a Multicultural Curriculum. However, other schools looked at choosing appropriate Multicultural resources that could be implemented within the Literacy and Numeracy Hour.

It is interesting to see the impact of the school working with the Ethnic Minority Achievement Service (EMAS) and its child-centred approach to the curriculum of the school. James' asserts his approach to teaching is "What do these children need to be enabled to access the curriculum and move forward?" Like James, the EMAS team emphasised the need for teachers to have high expectations and work out strategies to ensure the pupils are motivated and interested in their work, taking into account other aspects such as gender and ability. Although the school takes the children's backgrounds into account, James again reiterates that he is "wary of reinforcing stereotypes". Gorski's project asks the important question:

> Are you supporting stereotypes (learning about Native Americans by making headdresses and tomahawks) or challenging them (learning about Native Americans through resources by Native Americans)? (Gorski, n.d., para. 2)

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[6] The Literacy hour was implemented in English Primary schools in 1996 and the Numeracy hour in 1999. They were introduced to schools to ensure each school completed a daily one hour lesson of Literacy and Numeracy. The Literacy hour included teaching phonics (spelling), reading, comprehension and writing. Numeracy included mental mathematics, a main strand of numeracy e.g. division. Both lessons end with a plenary.

I was impressed with the school's work in creating a Key Skills Planner, which again came out of James' work with EMAS more than ten years ago. The curriculum guide provided by the government is looked at by the staff "to make it fit our teaching". The Key Skills Planner provides a framework for the teachers to plan their lessons and they make sure they include equality and diversity. An example is a topic on the Romans, where gender equality was included in the form of stories about Boudicca, the queen of the British Celtic Iceni tribe. Boudicca led a rebellion against the occupying forces of the Roman Empire in AD60-AD61. Race equality is included by teaching about Septimus, a Roman General of African descent, who was born in the province of Lepris Magna, now Libya, and was Emperor from AD193 to AD211. This approach has enabled the teachers to attempt to build a Multicultural Curriculum.

James scrutinises children's work, teachers' planning and conducts learning environment walks around the school to ensure there is evidence of Multicultural Education in the form of displays and curriculum planning. Visual displays help to portray positive role models which are vital for building children's self-esteem. I remember how daunting it was not to have visual images that looked like me on television, in books or as teachers. Banks (2014) uses the term "Prejudice reduction" (p.39) to describe "lessons and activities that teachers implement to assert positive images of ethnic groups and to improve intergroup relations" (Hagens, 2019, p.14). I know that, as a teacher, if I needed to find more information, I had to research the content of the topics and find appropriate resources. We are continually learning and as James said: "It's a joy to learn and learn with the teachers and say 'Oh, I didn't actually know that.'"

James refers to a situation in which, a few years ago,

> there was a topic on China and when I looked at the images displayed, they were a bit cartoony and stereotyped with long moustaches and hats. It was difficult as the teacher was doing Ancient China and when you go on the resource pack, those were the images that came up. So, it can be all very well-meaning as we want to get a representation of this Chinese culture which goes back and is a fascinating culture, but there is the need to be careful with constant monitoring and it was an experienced teacher who when they reflected felt the same: 'Oh yeah, I didn't realise.'

This reaction shows the importance of monitoring and allowing teachers the time to reflect on their work, in order to learn and adjust accordingly, as well as acquire comments from peers and the pupils to improve their practice.

According to James, The Key Skills Planner has been "improved, tweaked and synthesised to make sure it includes race equality issues, gender issues, Special Needs and disability," which shows the school is not content to be static but is continually looking for ways to improve and be better. Gorski in his project on Multicultural Reform[7], challenges the idea that as teachers, we know it all and suggests that before a topic is planned, they should:

> Ask students what they already know about a topic.
> Ask students what they want to learn about a topic.
> Ask students to participate in the teaching of a topic. (2000, para.1)

Diversity of Staff and Pupils

Out of 10 teaching staff, there is only one non-white British member and so the challenge for the school is how to attract more Global Majority teaching staff to ensure there are role models for the pupils. The Learning Support staff has a more balanced representation of the community, with a team that is black British, white British, Pakistani and Somali and has a good balance of genders. The three front office staff has a good ratio of diversity, which includes one white British male, a white British female and one female of African Caribbean heritage. The ethnic origin of the school meals staff consists of half being Somali heritage; two African Caribbean; an Asian Pakistani and a white British of Polish origin. James recognises and is disappointed that "the higher the qualification and higher leadership role then the less diverse" the school becomes. There seems to be good cohesion amongst the staff, where although they celebrate their different ethnicities and backgrounds, they are also individuals who are friends across the religions, races and genders.

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[7] See http://www.edchange.org/multicultural/

The school population of pupils is not as diverse as James would like it, with 96% from minority ethnic Global Majority backgrounds, of whom between 70 and 80% are of Somali origin, a proportion which has increased over the past 4 or 5 years. This increase is a challenge, as the community the school serves has a lot more people from other ethnic groups. Why the other ethnic groups are walking past the school to go elsewhere is a question the school has had to look at purposefully. It has been awarded a "good" grade from Ofsted, yet some parents have decided they would prefer their children to go elsewhere, to an even more diverse school where possibly, there is not one large majority ethnic group within the school. There are some classes at the school where all the children are Somali. Some parents have possibly decided not to go to Oldton School due to the ethnic mix of the school. Therefore the Somali intake increases year on year.

Tackling Underachievement.

The school has a strong emphasis on progress, attainment and achievement. The progress of pupils from different groups is monitored, for example, by comparing boys with girls, those from disadvantaged backgrounds and those who speak an additional language with those who do not, Black Somali heritage pupils with Pakistani heritage pupils. Previously the school would have compared black with white pupils, but according to James "the white community in school is so small they come under 'Other.'" The school, as confirmed by Ofsted, shows that there is not a pattern of underachievement for any one group. If a child is not making the expected progress, it is often due as James explains to "a child's personal characteristics rather than it's because of their ethnic background or speaking English as an additional language". Taking the child-centred approach means that if there is a difficulty, then it is examined. For instance, if a small group of boys are disengaged, then the school looks at appropriate strategies to make the curriculum more motivating and engaging for them. Monitoring at the school, however, shows there is no underperforming group across the school. When James first came to the school, he found a small group of white boys who were not performing well. The school provided extra support

in class and extra lessons, as well as adjusting the curriculum and resources to ensure the boys were interested, engaged and learning.

Dealing with Racist Incidents.

The school does not shy away from the problems of racist incidents; rather, the staff deal with them by having a clear understanding of what a racist incident is, and they are confident in the reporting and recording of it. Most incidents are related to name-calling or using inappropriate terms, which now come under the remit of a "hate incident". Fortunately, the incidents are not aggressive or violent. But teachers ensure the pupils know why it is not appropriate to call someone a racist term, particularly the "N" word. Gorski (2000) suggests that when an occasion appears to address racism, sexism, homophobia, classism, or any other form of discrimination, schools must do so. Grant and Sleeter (2004) go further and emphasise that teachers should be able to analyse the causes of discrimination and inequality and encourage the pupils to do likewise.

English as an Additional Language

The school is experienced at working with pupils who speak English as an Additional Language (EAL). A key focus is to provide more support for the pupils to increase their language through the acquisition of vocabulary and the understanding of complex grammatical terms. This work is a challenge if the pupils have not been exposed to a language-rich environment even if they speak English, if English is their first, second or third language, or if their parents do not speak English. James reports that the school deals with this by teaching English really well.

"We make sure they have high-quality text at all times. Lower down the school, we use visual prompts as a classroom routine, so we have a visual timetable, so there are actual images which go to support what is actually happening in the day. We have a strategy called 'Talk for Writing' where from Reception onwards, we actually teach children full stories. So, in Reception, they might learn 'Little Red Riding Hood' or 'Three Little Pigs'; they

actually learn the whole story. And we do not assume that they may have been taught that at home because if it is not in their parents' culture, then they won't have it. It's part of our British culture if you like that we have these stories".

I would add that these stories should be taught alongside traditional stories from other countries. I particularly like the school's 'Talk for Writing' strategy in which children learn short stories word for word. If they can recite them word for word, they can write word for word and then they can make images to the texts and come up with and make their own versions of a written story.

James' Suggestions for Preparing Teachers for Multicultural Schools.

James clarifies that although newly qualified teachers have good support from their college, they "do not come equipped and ready for working in an inner-city environment. Not just with working with children from different cultural backgrounds but for the cut and thrust of it". This seems to be a pattern emerging across interviewed teachers regardless of their years of experience.

James participates in the "Challenging Schools Project", which contributes to the training of teachers. This university project consists of a four-year course, in which students in their final placement choose to work in a "multicultural school or a school which has got some additional challenges." Head teachers on the project take part in a selection process until they get 15 suitable students to work in their schools. The head teachers also provide workshops for the students on areas such as behaviour, additional needs and planning.

James is unsure how you would teach a lesson or trainee teachers about Multiculturalism. However, the "Key Skills Planning" that his school uses would be a good starting point, where students would have the opportunity to include gender, race, disability, and equality issues into the curriculum. He believes that students working in the school setting will provide them with the best form of training, as he comments,

> It's the sort of thing you can tell people, but you have to experience it.
> ... come into this context and be ready to meet the parents who are

going to challenge you, meet the children who are going to challenge you and meet the head that is going to challenge you.

James concludes with what he would like to tell a teacher, "You are there to develop and help children learn something they don't already know, but not reinforce something that is not actually correct". This statement reiterates Gorski's (2000) view that the content of the curriculum must be correct; "Christopher Columbus discovered America" is neither complete nor accurate (Gorski, 2000. para.2).

Grace's pen portrait.

Grace is 37 years old. She is female, white/British and has been teaching 13 years. Grace gained a BA Honours in Primary Education at the University of Surrey Roehampton, gaining a 2:1. Her teaching experience spans across Key Stage 1 and 2, although she specialised in Key Stage 2 in PE; she is now a literacy specialist. Her present post at the school is deputy head.

Grace went into teaching to fulfill her ambition to be a "good" teacher. As she said:

> Well, I thought I was going to be a teacher at primary school, and it was actually because I had some really bad teachers and when I was in Year 6 I had a fantastic one. So, from then, I just thought I would like to do that and be like that. Like the Year 6 teacher who was the first teacher that inspired me. I did not know whether I would be good at it. I did not know if I would like it really. At that age, I thought yes, I could do that, and I carried on thinking it. I trained and was quite lucky.

Amazing Grace
Bad teachers, good teachers
What an impact they can have.
Inspiring teachers,
Are teachers that touch your life
And help you aim for a goal.
Could you do that?
Yes, you can.

Grace.[8]

I have always found it interesting to see how early experiences at school can shape your future profession. I remember being Head Girl at school and asked to help supervise classes and began to realise that maybe I could become a teacher. Grace showed that the influence of a good teacher helped provide her with a clear ambition to be a teacher.

According to Grace, a Multicultural Curriculum is

> an inclusive curriculum that meets the needs of all the cultures of the children in our school, or if you have not got a very multicultural school then give the children who may not be in such a diverse area, access to different ways of life. It's just about having a curriculum that teaches about different ways of life, about different cultures, and particularly when you have got a multicultural school you are bringing their heritage into it, which is really important, but also teaching them about others. However, just because the majority of children are from Somali heritage does not mean you have to relate all the curriculum about Somalia, which would be just as bad as teaching an only English curriculum in a school with a majority of white English children.

Grace emphasised the importance of all schools using a range of cultures in their curriculum and making sure "it fits in where it fits. Not doing things for the sake of it... but doing enough to have that breadth".

Grace trained as a teacher 13 years ago but could not remember being taught anything about a Multicultural Curriculum during her training. She attributed this to a memory lapse, or was it is more likely that it did not exist. I can remember my only lecture and that was over 30 years ago. Someone came into college and spoke for about 2½ hours about Jamaica, which was where he was born. Considering there are at least 7000 islands with 28 island nations in the Caribbean it angered me, that this talk was deemed sufficient over a three-year course. It was during Grace's placements in diverse schools in London that she acquired knowledge about a curriculum that included other cultures and different strategies for teaching children with English as an additional language, (EAL).

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[8] I have included an excerpt from Grace's interview and showed the way I approached analysing the data using Bryman's (2008) method of thematic analysis for my qualitative research in Appendix H.

In contrast with London, the other area where Grace had worked was Balderham, with a predominantly white population and many disadvantaged children because the majority of parents did not work. According to Grace, "as a community, they have problems with race relations. I know people who work there now and sadly, there is still a lot of racism". It is noteworthy that in a climate of economic downturn, we find incidents where bigotry and hatred of the "Other" can breed and escalate.

Initially, during our interview, Grace did not think any of the schools she worked at had any barriers that could hinder implementing a Multicultural Curriculum. She was adamant that her current school (Oldton Primary) did not have any barriers as she reiterates "Definitely not here; definitely." She did not remember any barriers at Balderham either, but added "It was more that, we just did not do enough... back then [a Multicultural Curriculum] and it was not part of our thinking". Grace later re-evaluated her previous views on barriers and decided that "I would think that was the barrier; that we did not do enough. It was not in the forefront of people's minds. It probably needs to be."

Grace had a positive view of the Ethnic Minority Achievement Service (EMAS), which supported Global Majority) pupils and "came to support and provide different ways of teaching English as an Additional Language". In addition, EMAS provided ideas and strategies on how to engage with all children and bring cultural diversity into the curriculum. This support for planning a curriculum that includes different cultures has also enabled the school to access resources from different countries. This shows how important James's decision to agree to fund EMAS workshops was to the school and staff.

The 2014 New National Curriculum was greeted by Grace with excitement because although there were new prescribed areas to cover, teachers could more importantly make the curriculum more "child-initiated with more depth to learning and more enrichment". In her view, the curriculum would benefit the children more because "if you want to add something from different countries in Geography you can do it and make those extra links". It is important to ensure that the key skills (knowledge, skills and understanding) and objectives

are covered within a Multicultural Curriculum. Therefore, Grace does not believe the 2014 curriculum has had a negative impact.

Initially, Grace was unclear about how teacher education institutions could be improved. After time to think she suggested it is important for teacher training institutions to provide contrasting types of schools for the students to complete their placements, to ensure they "have the opportunity to go to a school which is not quite diverse and one that was diverse. In addition more work on planning the curriculum, getting to know the children and ensuring they cover what needs to be covered in class".

However, Grace was not sure how teacher educators could do this. After some encouragement to delve into this further, Grace was able to suggest some practical activities that the teacher education could introduce, such as:

> Key questions for the students when they are planning, e.g., How are you going to make it a Multicultural Curriculum? How are you going to make links with the children you have? So, make it, so you have got some prompts so every time they have planning they are referring back to those points.

Ingrid's pen portrait

Ingrid is 27 years old and is white/British and female. She has a PGCE in Primary Education (5-11) and specialised in English. After studying Spanish at university in Spain, she lived abroad for a while teaching English as a Foreign Language. "I realised how much I enjoyed it and came back to train as a teacher". She has been teaching for one year.

Ingrid

Ingrid traveled to study in Spain, which reveals that she had an interest in other cultures and languages. Studying abroad was a big step for Ingrid, as she could have studied Spanish in England.

Ingrid uses inclusive language for a multicultural curriculum, such as "accessible to all"; "incorporating in the curriculum and into your teaching"; "Use a broad range of

resources"; "Addressing *all* cultures, not from one angle, but consider the cultures in history". It would be very difficult to study and address *all* cultures, but I suggest teachers should start from the cultures of the children in the class and link those to areas that are prescribed in the curriculum and investigate the similarities and differences of selected other cultures.

Regarding her training for a Multicultural Curriculum, I am shocked that Ingrid only had *one* lecture during her teacher education training and one evening CPD at school. She, therefore, believed she gained more experience from teaching and being in the setting of the school. Do teacher education institutions intentionally leave training about a Multicultural curriculum to the schools, I wonder. Ingrid expressed the importance of teachers knowing the children and having good subject knowledge. So how are they to acquire this subject knowledge? Is it through Self-study, CPD in school or the LEA? Or initial teacher training? Grace repeated the phrase "You can learn more at school and by doing". Was this because it was the only option available? However, Grace did agree with me that in Teacher Education there is a "need for the conversation and modules about Multicultural Education and its links to the curriculum", to ensure a clear understanding of a Multicultural Curriculum which can be put into practice in schools. Ingrid emphasised wanting to see "what it looks like in practice". The links should be explicit and student teachers should have the time to explore a Multicultural Curriculum in the seminar setting as well as school. As Gay (2004) comments, this enables "progress from simplistic curriculum reform to more comprehensive and complex forms" (p.3).

Ingrid stated that when schools have a diverse teaching staff this diversity should be celebrated as "we learn from each other". I know that when I was teaching, I learnt so much from other teachers, and working in some schools with diverse staff I gained knowledge about other religions and cultural practices that helped my teaching as well as my own understanding.

Completing this interview enabled Ingrid to reflect on her training and her practice, as she stated, "I think it has been really interesting to take the time to think about it". This emphasises how important it is for schools and Teacher Education Institutions to allow

teachers the time to reflect on their teaching and provide feedback to senior managers

regarding suggestions to help improve.

Poppy's pen portrait

Poppy is 23 years old, female and White/British. She is a trainee teacher through the

Teach First route and has a BA honours degree in English. She has been teaching in

another primary school for nine months and is spending one week at Oldton Primary as part

of her experience of teaching in a contrasting school. This is her story.

Did you know?
I really enjoyed working with children.
I really enjoyed the enrichment activities and my work experience with them.

Do you know?
A Multicultural curriculum incorporates different cultures,
Where teachers use cultural references in all the lessons taught,
Where teachers know about the cultures of the children in the class.
Did you know?
At university, I had ½ day Religious Education training on tolerance, diversity and different religions.
At university, I completed a distance learning task on British Values.
At school, we responded to major events such as the Paris shooting.
At school, the barriers to using a multicultural curriculum can be TIME, EXAMS and
the emphasis on spending more time on reading, writing and maths.

Did you know?
I know what I know from having teaching experience in a contrasting school.
I know in my present school the Multicultural Curriculum is not seen as a need.
I know the practice of a Multicultural Curriculum is not normalised

Do you know?
I believe the impact of having staff from different backgrounds helps to widen children's experiences.
I believe it enables teachers and children to meet and get on with others from different countries, with different languages and faiths.
I believe I can go to our Polish member of staff for advice and support regarding our Polish students.

I Know,
I would learn more about a multicultural curriculum by observing it taught in normal practice in the classroom, rather than a lecture. Do You Know?

Poppy

Poppy used inclusive language such as "incorporates" and "in all", showing that she views a Multicultural Curriculum as all-encompassing. There is the need, however, for her to be aware that a Multicultural Curriculum is not just about different cultures, but also emphasises skills of critical thinking, how to prevent prejudice, and encourage children to live together to tackle injustice and racism and to be successful at school. Gay (2013) argued, "Students perform more successfully on all levels when there is greater congruence between their cultural backgrounds and such school experiences as task interest, effort, academic achievement and feelings of personal efficacy or social accountability" (p.35).

Poppy mentions how important it is to know the cultural backgrounds of the children in the class and use their cultural references in the subjects taught. This ensures children develop self-esteem and self-identity. Grant and Sleeter (2004) also stated the importance of having "information about participants' history and experience," (p.3).

The argument that a multicultural curriculum is seen by some schools as not necessary (as Poppy believed was reflected in her current school), due to the mainly monocultural nature of the school population, can be countered by the importance of informing children about other cultures to prevent ignorance and prejudice and prepare children for life outside school and their local area. The fact that Poppy stated "the practice of a Multicultural curriculum is not normalised" in her school showed that Poppy was aware that it should be the norm. Although her school did respond to incidents in other countries, such as the Paris shootings, it is also important that they emphasise positive accounts and events of people from other countries rather than just when something shocking or negative happens.

I was surprised at the lack of time devoted to other cultures in Poppy's degree course. The half-day Religious Education training on tolerance, diversity and different religions and the distance learning task on British Values show the lack of inclusion of other cultures in her course.

Poppy's Teach First route for teacher training involved teaching in her allocated school in which the majority of children were white English and some Polish children. However, part of this training included a one-week experience in a contrasting school (Oldton Primary) where the majority of children were Global Majority and spoke English and a second or third language. This is where Poppy was able to gain some experience of working with a Multicultural Curriculum which she said was more effective than the short lecture and half-day course at her teacher education institution.

Multicultural Education emphasises the importance of having staff from different ethnic backgrounds working in schools to provide positive images to the children, to understand that children and adults of a variety of backgrounds can achieve and obtain good careers. Poppy was aware of the value of the Polish staff in her school who were able to provide "advice and support" to teachers about Polish students, such as translating and information about cultural and religious practices. This input also widens the children's knowledge and understanding of other cultures as they are able to work with others from different languages and faiths.

Poppy believed she had gained more experience for teaching from being in the setting of the school than in her training institution. So, although there a case for all trainee teachers to have experience in diverse schools and a Multicultural Curriculum it is also important that they learn about Multicultural Education within the teacher training institution.

Louise's pen portrait.

Louise is 30 years old, female and black/British. She has a degree and specialised in her PGCE in the Middle Years, (aged 10–13-year-old pupils). She has been teaching for five years and currently teaches Year 3 with pupils aged 7 to 8.

> I did a degree in Health Service Management and Health Promotion
> in London, then I came back and worked in a hospital. I have always
> enjoyed working with children and when I got to 25 I was thinking
> about changing my vocation and deciding what I would do, and I
> decided to go into teaching. I did not choose to go into primary school

teaching and I went into Middle Years teaching. So, I could choose whether to go into primary or secondary and I just found primary fitted me better.

Louise.

Louise understood a Multicultural Curriculum to mean "talking about different areas, so location-wise, environments, as well as different religions, cultural backgrounds, people's different beliefs, and obviously incorporating this within the curriculum, so children are learning about it". A Multicultural Curriculum is also, amongst other things, where children learn to think critically, develop positive attitudes and achieve their potential (Hernandez, 2001, p.252)

Louise attended a PGCE training course in Middle Years which specialised in science. However, she received no training regarding how science could be implemented within a Multicultural Curriculum. This shows how there are voices that continue to be missing from the curriculum: a surprising finding, since there are so many ways in which different cultures could be incorporated into the science curriculum. There are examples of scientists of colour such as Chandrasekhara Venkata Raman from India, who won a Nobel Prize for Physics in 1930 for work on the scattering of light. There are many African Americans scientists such as Dr. Daniel Hale Williams who performed successful open heart surgery in 1893; Charles Henry Turner, who was able to prove that insects can hear; Dr. Charles Drew, who researched into blood plasma and set up the first blood bank; Patricia Bath, who invented the Laserphaco Probe to treat cataracts, and many more. In addition, there are many black British inventors and scientists, such as Pauline Straker-Rogers, born in 1950, who created dolls that reflected the cultural heritage and identity of those with African descent in a more realistic and positive presentation than previous examples. Dr Donald Palmer (b.1962) completed research in Immunology and has a UK patent for an anti-cancer reagent. Dr Peter Sesay (b.1961) invented a seatbelt adapter to make car seat belts safer for children. Dr Yvonne Greenstreet (b.1963) helped to develop an anti-pneumonia vaccine and drugs to

treat rheumatoid arthritis and combat cancer autoimmune conditions. There are many more scientists who can be found in the work by Williams and Amalemba (2015).

It is interesting that Louise has worked in a range of schools where the pupils were from different cultures and which were therefore classed as multicultural schools but whose curriculum was not multicultural, while, in comparison, Oldton Primary has a multicultural curriculum, although they have a majority of pupils from Somali origin. This was emphasised by Louise confirming how valuable her own recent CPD training was about cultures at the school. This training helps staff as well as pupils to develop positive attitudes about people who are different from ourselves, which is one of the ten goals of Multicultural Education developed by Hernandez (1989). Louise shows her critical awareness of race as she is prepared to discuss the contentious as well the positives issues in certain cultures.

Louise could not find any barriers to implementing a Multicultural Curriculum but admitted teachers must be careful and aware of causing offence, as she stated, "I think there are obviously sensitivities sometimes. There can be here sometimes, with trying not to tread on other people's toes, being respectful of other people's beliefs and religions." Oldton Primary has good parental links, such as some multilingual newsletters and meetings with parents to explain about the content of the curriculum. These are an important feature of the school. Parent and community involvement is part of a Multicultural Education that extends into all areas of the school (Nieto, 1992).

"In my opinion it is important for teachers to have feedback on their teaching and the presentation of their classroom displays, in order to develop and improve." Louise cited an occasion when she was teaching a topic about the Romans, and feedback from senior staff included "I need to have something that goes against the stereotype of having just white Roman soldiers in my class. And show that there were not just white soldiers." This is so important and shows the school was working hard to ensure that the curriculum and classroom displays avoided stereotyping and provided positive and correct images. Finding appropriate resources often requires a great deal of effort from teachers; however it may mean that teachers have to look much wider to find resources that reflect positive images.

According to Louise, the 2014 new curriculum enabled teachers to be more diverse although the curriculum could be challenging as she said, "On certain subjects, it does test the waters a bit, particularly in PSHE when trying to get the children to think about different things as well as cultural". The school celebrates Black History Month as well as other cultural celebrations, which are celebrated by sharing in assemblies. However, Louise stated this was not always obvious in the school curriculum. "I'm not sure it's very clear in the curriculum. It's not very explicit".

The impact of having diverse role models as teachers in school was expressed quite forcefully by Louise with her use of the word "massive: as she commented, "I think a massive impact, because I think the children are sometimes not exposed to things in their own environments and outside of school so it is actually important to see something positive and see role models in school". This shows having positive role models was important to Louise and being the only black teacher at the school will have that extra significance. Further comments from Louise revealed how positive role models can generate conversations, knowledge and positive attitudes for the children:

> It allows the children to look at something in a different way and possibly question it, and if they question it and are interested then they are going to get a variety of different answers from different places. It enables the children to generate discussion and enables them to think in more detail about what we are talking about and the different roles that we can have.

I would also add that this applies to staff as well.

Although Louise did not have *any* input in her training about a Multicultural Curriculum she was able to offer suggestions for how teacher training can be improved to support a Multicultural Curriculum. This consisted of students being able to complete case studies and to be provided with ideas to take into school, such as how inventors, etc from other cultures can be included in the curriculum. I wonder if teacher education institutions and schools find there are certain subjects that lend themselves more easily to be included

in a Multicultural Curriculum and are there differences between Secondary teacher training and Primary teacher training. As Louise commented,

> I just think there is not a lot of background from which the lessons come from. For instance in science, we do not really teach the history of things, so we don't really get to delve into it that much. I think it is quite hard and I specialised in science. I did not do early years or primary, so I think it was really hard to include that in the training. I think they need to go back to history and talk about the invention of something and the past events.

Karen's pen portrait.

Karen has a B.A. degree, in English and History from Goldsmiths, University of London. She is presently six months into a Teach First course at another university which lasts nine months and is specialising in the 3-7 age range. She is 27 years old, female and white /British. She is passionate about teaching as she says,

> I love it. I used to do TEFL teaching. That was more of a passport to go travelling. I came back and wanted to work with children and started by doing Special Education Needs (SEN) and 1-to-1 support. This was after my degree and I realised how much I loved being in the school environment and I thought, 'I am going to use my degree to get a bit further with it.' I especially love the Early Years. No day is the same and you put on all these different hats on throughout the day and you are all these different people. It just never gets boring.

Karen.

Karen's understanding of a Multicultural Curriculum includes catering for all children and considers teaching "their culture and religion ... and also teaches about how the curriculum can be taught to children with other needs such as EAL". She is the first teacher I interviewed who considered not only the content of a Multicultural Curriculum but also "how it is taught". This would link to the some of the goals of a Multicultural Curriculum which includes teachers addressing different ways of learning, being able to evaluate knowledge from different perspectives, allowing children to take an active role in their own education and developing critical thinking.

Karen's repetition of the word "Love" emphasises zeal for teaching and her Teaching English as a Foreign Language (TEFL) raised her awareness of learning about other cultures. As the American educator Robert John Meehan said, 'Teachers, who love teaching, teach children to love learning' (2017, para.11).

Karen's Teach First course provides six weeks training and then student teachers are expected to take control of a classroom and be monitored over nine months. Karen's response to how her course had helped her prepare a Multicultural Curriculum was to laugh out loud and exclaim:

> very little, very little, I feel to be perfectly honest, I feel like the way they do it is to tick boxes to say that they have done it, without actually really giving us much insight into it. I think over the whole course bearing in mind that it is nine months training and you might not go to a Multicultural School. You get one seminar on EAL and that's it and I don't really think that's enough.'

I agree. One lecture is certainly not enough and even that was not specifically about a Multicultural Curriculum. It seems again that training in this area is being left to schools, and if they do not do it then it is left to individual teachers, or it does not happen. Luckily Karen has had previous experience of working in a very diverse school whilst she supported pupils with Special Educational Needs. She has already noticed the difficulty of assessing whether children in the early years who speak English as an additional language have a special educational need.

This has implications for schools with EAL pupils: in particular to ensure they do not underestimate the intelligence of pupils due to not having English as their first language, and that they make sure assessments take into account pupils' cultural background in order to obtain a correct assessment of their ability. Research suggests that

> evaluations must be conducted with attention to the cultural context of the individual being assessed, considering linguistic, historical, political, social, and economic factors. In the absence of such information, assessment results—including test scores—may be interpreted in an inaccurate and inconsistent manner leading to

> inappropriate educational recommendations, interventions, and
> research findings. (Suzuki and Lyons-Thomas, 2012, p.540).

Although Karen has been at the school for six months, she reveals that as far as she is aware, she has not had any training regarding cultures but has about different social aspects such as language, values and norms. However social aspects are often based on cultural contexts. I am also aware school CPD covers all the areas of the curriculum and Karen may have missed previous training, so it is important for the school to plan Multicultural Curriculum training for at a later date. Karen was also honest in her response to questions about any barriers to teaching a Multicultural Curriculum, as she replied, "I don't feel I have the experience yet to comment on this". However, she had strong feelings and language to describe her thoughts on the impact of having positive role models for the children.

> I think it is absolutely fundamental and important for the children to
> have people not to just to look up to but to inspire them, to give
> positive messages about growing up and what you can do in life.
> Role models could be teachers, siblings, could be their Mum. I think it
> is really important – especially when they are really little.

Finally, Karen's suggestions for improving teacher training seemed to lie not only in the content but in its delivery, as she believed teaching in the teacher education institutions needed to be "a lot more engaging and real". She preferred some of the training to be conducted by staff actually working in a school such as a head teacher because she thinks they "can actually talk about it in the context of what is happening and not just from a *power point*... someone who can actually show you what a Multicultural Curriculum means and what it looks like". As Confucius **(**551 BC - 479 BC**)** said, "I hear, I know. I see, I remember. I do, I understand," (2003, para.1).

Julie's pen portrait.

Julie is 31 years old, female and white/British. She has a degree and in her initial teacher training specialised in Early Years education. Julie has been teaching for seven years in the reception class, teaching 4–5-year-old children. Her inspiration to teach came from seeing good practice in the classroom: "The first time I thought I wanted to become a teacher was when I was at college. I was doing a BTec. National Diploma in Early Years and my first placement was in a reception classroom and the teacher was fantastic, who I worked with. It just inspired me to want to go into teaching". As Ladson-Billing (1995) noted about the importance of having good teachers: "we need to look for exemplary practice in those classrooms and communities that too many of us are ready to dismiss as incapable of producing excellence" (p.483).

Julie.

Julie comprehended a Multicultural Curriculum as "ensuring that every religious festival is taught and every child's religious background/beliefs are thought about throughout their whole educational experience. In this school, we celebrate every religious festival and we acknowledge all different cultures and different events and things that take place within those different cultures". My main reservation is that it is impossible to cover every religious festival although it is a great goal.

Like Grace, Julie did not recall any lectures or seminars about a Multicultural Curriculum during her teacher training. My conclusion is that it just did not happen. Luckily Julie worked at Oldton Primary, where teachers' planning includes pupils' cultures and those of others, as she pointed out:

> all of the children's religious cultures, festivals are celebrated and
> acknowledged throughout the whole year, so it will be things like
> looking into Black History Month. In the past few weeks, we have
> looked at Eid and celebrated Eid with our families. We will obviously
> be celebrating Christmas in December and again we will be
> celebrating Chinese New Year in January and February time. So, it is

making sure that we give the children the experiences, not just about their own culture but others and we do that across the whole school.

The school also provided CPD on aspects of a Multicultural Curriculum and Julie did not believe there had been any barriers to prevent staff from implementing this in their teaching.

The introduction of the new Early Years curriculum 2014 had a positive impact on the pupils and staff according to Julie, because it has an area called "Understanding the World". It is in this section that teachers are expected to teach about "families and communities and that shows emphasis to look at cultures and family, family events and routines that they have outside of the school".

The impact of having positive and diverse role models as teachers was seen by Julie as showing that "everyone is equal. No matter your background, colour of your skin, everyone is the same". I interpret what Julie was trying to say is that if pupils see positive role models, they *know* that we can be equal as they can *see* staff from different backgrounds in all levels of the school. However, at present, this was still an area that the school needed to develop, as at the time of this research, there was only one Global Majority) teacher, and there were none in senior management.

Julie made suggestions of how to improve teacher training for a Multicultural Curriculum. Her ideas consisted of having seminars on ways on how to involve children in the learning of different cultures; to think back to the children and what they need to experience.

8.3 Themes across the teacher interviews.

The aim of the semi-structured interviews with the teachers was to acquire data to inform my research question "What are teachers' perspectives on a Multicultural Education and their potential to deliver and implement a Multicultural Curriculum?" The rationale was to find evidence of what teachers believe they needed in order to gain knowledge and understanding of a Multicultural Curriculum that can be implemented in the classroom.

Understanding a Multicultural Curriculum

Firstly, it was important to find out what teachers understood by the term "Multicultural Curriculum". The collective responses from the teachers revealed an understanding that a Multicultural Curriculum is one that:

- Is accessible to all
- Is an inclusive curriculum that meets the needs of all the cultures of the children in the school, or if the school does not have a diverse pupil intake, then ensures they have access to different ways of life?
- Brings the heritage of the pupils into the curriculum.
- Provides topics that are exciting and relevant to all the children.
- Incorporates different cultures.
- Celebrates various religious festivals.
- Enables the teachers to know about the cultures of the children in the class.
- Talks about different areas, environments, religions, cultural backgrounds, beliefs and incorporating these into the curriculum.
- Considers how the curriculum can be taught to pupils with EAL.
- Challenges and avoids stereotypes and assumptions.

Individually, the teachers' understanding of a Multicultural curriculum provided a variety of responses and the depth of understanding was not always dependent on the amount of teaching experience they had acquired. Most explanations centred on valuing different religions and cultural celebrations. But a Multicultural Curriculum not only values cultural differences/similarities of celebrations and religion; it also "promotes equity for all regardless of culture, ethnicity, race, language, age, gender, sexual orientation, belief system or exceptionality" (N.A.M.E., 2020 para. 2). It also includes using the life histories and experiences of the pupils, parents, community and staff at the centre of the teaching and learning in school. It is therefore important for teachers to be as diverse and as culturally, racially and linguistically aware as possible in order to create a curriculum that provides equal opportunities for all pupils. Teaching should also take into account different learning styles in order for all pupils to succeed academically and develop critical thinking as well as have a good self-image. This links to my decision to use Critical Theory as a philosophy

because as Nieto (1992) says, Critical Theory "focuses on knowledge, reflection and action" (p.208) in order to critically analyse society to ensure there is social justice and change.

Teacher Training.

The interviews revealed that teacher education institutions provided very little or no training about a Multicultural Curriculum for the teacher participants. Grace trained 13 years ago and could not remember being taught anything, and Julie also did not recall any lectures or seminars from her training six years later. As head teacher, James trained 19 years ago and his training lacked specific reference to a Multicultural Curriculum, although it did note that the use of topics could be a way of making the curriculum enticing.

Louise was trained five years ago and received no Multicultural Curriculum training at all. Ingrid, however, had been teaching for one year and experienced one lecture based on a Multicultural Curriculum. Poppy received a half-day Religious Education training session on different religions, tolerance and diversity and a distance learning task on British Values. The impression is that recent training is beginning to make small steps to improve but not far enough. We finally come to Karen who has been teaching six months and only had one seminar on English as an Additional Language.

From these responses which show that although the teachers trained at different times and in different parts of the country, in general, teacher education institutions in England have not prepared teachers to teach a Multicultural Curriculum in the past and are still not doing so.

Experience through school.

I am aware that some schools structured their topics based on Multicultural themes, whereas other schools continued to be Eurocentric in content, so there was no consistency across the board. At Oldton Primary, most teachers gained some knowledge and understanding of a Multicultural Curriculum through their teaching experience in schools. Grace gained some knowledge of other cultures and different strategies while she was on

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her placements, but the majority of the teachers gained more understanding during their full-time teaching posts in the school.

As a head teacher working in an inner-city school with children from diverse cultural backgrounds over the years, James had worked hard to implement a Multicultural Curriculum, although he agreed it could still be better. His work with the Ethnic Minority Achievement Service (EMAS) was paramount to providing him with training and the skills to examine the curriculum and make it relevant, engaging and accessible to all the pupils. This training had been passed onto most of his staff, who had also worked with EMAS. This support should not be underestimated because now it allows the school to be able to say "This is what WE do." James showed awareness of the dangers of making assumptions and using stereotypes as he repeatedly discussed these points.

The various strategies James had put in place, such as Key Skills planning, ensure the curriculum addresses equality and diversity through incorporating aspects of Multiculturalism into the curriculum. He was also prepared to make changes when needed to keep improving, and staff seemed ready to continue learning. As head teacher James regularly monitored the learning environment and lesson plans to ensure they reflected diversity whether of gender, race, disability, and so on. Teaching techniques such as "Talk for Writing" were implemented to promote an ethos of academic success. Teachers also sought out appropriate and accurate Multicultural resources. Good monitoring of the progress, attainment and achievement of the different groups within the school revealed there was not a pattern of underachievement, as reflected in the school's Ofsted 2015 "Good" rating and continued to be rated "Good" during a short inspection in 2018. The school did not shy away from racist incidents but dealt with them appropriately, to enable the classrooms and other learning environments to be places where children and staff co-exist.

Areas for Development.

- The school attracts good staff, who teach to a good standard (Ofsted 2015) but will need to look at how they can attract more Global Majority teachers and senior members of staff to guarantee positive role models, although diversity is reflected in Learning Support staff and School Meals Supervisory Assistants (SMSAs). It was clear that the black British teacher was unwavering in her view on the importance of various role models in school.
- The school has a clear challenge to engage with those parents within the local community who have decided to walk past the school and take their children elsewhere.

Barriers to teaching a Multicultural Curriculum.

- Not including diverse groups within the curriculum
- Time and pressure of exams.
- Over emphasis on reading, writing and maths.
- Teachers being nervous to do it and inadvertently cause offence

However, most teachers felt that Oldton Primary provided good CPD on aspects of a Multicultural Curriculum and did not believe there had been any barriers in their school that prevented them implementing this in their teaching. This shows the impact of the Head Teacher and Senior Leadership team who had attempted to implement a Multicultural Curriculum through ensuring it had a prominent place in the school's CPD training and through close monitoring of the curriculum planning and teaching.

Ways Forward.

The teachers at Oldton Primary suggested ways that teacher education institutions could change and help prepare teachers for implementing a Multicultural Curriculum:

- Provide contrasting types of schools for student teacher placements.
- More work on planning the curriculum, getting to know the children and ensuring they cover what is needed in class.
- Providing key questions for students whilst they are planning the curriculum, such as "How are you going to make it Multicultural? How are you going to make links with the children you have? How to take into account aspects of culture – gender, ability etc."

- Ensure accurate background information is available regarding the ethnicity and gender of scientists and so on.
- Provide ways to involve children in the learning of different cultures.
- Have conversations and taught modules about Multicultural Education and its input into the curriculum.
- Show what Multicultural Education looks like in practice.
- Allow time for students to explore different teaching strategies.
- Allow time to explore a Multicultural Curriculum in a seminar setting as well as the classroom where you can experience the context and meet the parents.
- Invite more head teachers and teachers presently working in schools to come into university to speak to students.
- Complete case studies.
- Provide students with ideas to take into the classroom
- Teach in a more engaging and real way and use fewer PowerPoints.

8.4. Conclusion

The interviews with the teachers provided clear evidence that collectively the teachers at Oldton Primary School are aware of a good range of perspectives on Multicultural Education. However, there is a need to widen the variables in the curriculum to consider and be more explicit about the other areas in lesson discussions and work, such as gender, social class, disabilities, the hidden curriculum and the school structure to appoint more Global Majority Teachers and further develop community and parental involvement.

Teachers' perception of their teacher training, whether 19 years ago or within the last few years, was that it did not prepare them to deliver and implement a Multicultural Curriculum. All the teachers believed their potential to deliver a Multicultural Curriculum was developed in the school setting, through CPD training and in particular support from EMAS.

When teachers talk about their experiences and barriers in education, these views are often linked to the social and political situation of the time. For instance, new government policies can impact on the pressures that teachers feel and policies within Teacher Education Institutions can either enhance or inhibit the preparation for teachers in their role in school.

Using semi-structured interviews in this Narrative Inquiry enabled the teachers to

provide many suggestions of ways forward to help the training and preparation of future

teachers for implementing a Multicultural Curriculum (see section 8.3). As Goodson claims,

> 'Life story givers' provide data for the researcher, often in loosely structured interviews. The researcher seeks to elicit the teacher's perceptions and stories … (Goodson, 2018, p.99)

9. To Teach Is to Touch A Life Forever

My Culture Box
Artefact #11: Photo with Quote.

To teach is to touch
a life forever
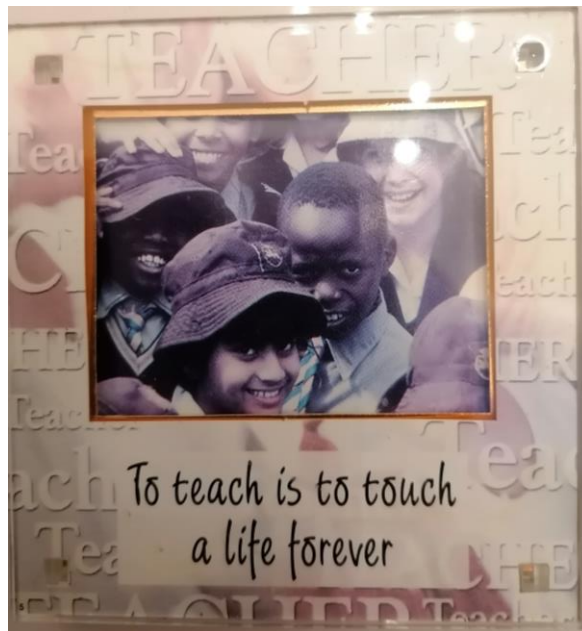
This photo and frame was given to me by my mother many years ago. It still sits on my window ledge.

9: To Teach Is To Touch A Life Forever.

9.1 Introduction

In this chapter I will examine my role as a researcher and facilitator in contributing to the implementation of a Multicultural Curriculum in the primary school. As a researcher I not only wanted to find a way to contribute but it was also important to help other teachers to do likewise. From my passion for teaching, I aimed to create the Culture Box as a practical pedagogy that teachers could use in the classroom, with contributions from parents and community members. I refer to the research of others in this chapter as well as reflections of my own experiences of teaching and the teaching I observed at Oldton Primary School.

The chapter begins with my journey of why and how I became a researcher and highlights my positionality within the research. Ways to aid teaching and learning are explored, from resources, teaching styles, teacher attitude and expectations to parent and community involvement. I return to my personal narrative to show how the multicultural area I grew up in was different from the school and its structure and not reflected in the curriculum. The link between the community, parents and the school is vital (Coard, 2021), which is why my narrative highlights my experiences of volunteering in a community Saturday Supplementary School which had strong support from the community and parents. The narrative of my work experience describes my journey and the strategies I used to affect some changes, in the various schools, I have worked in to contribute to a Multicultural Curriculum.

9.2. The Researcher in Me.

I knew when I began my application to the university that my research needed to be something that would keep me interested during the long haul of being a part-time PhD student. As the Prologue reveals, I wholeheartedly believed that a robust Multicultural Curriculum was the best way to ensure knowing your own cultural identity and knowing that of others, the best way to understand each other, promote positive self-esteem and avoid

conflict. Many of the conflicts in the world have been as a result of disputes around cultural values, race, religion and unfair privileges.

I knew I would follow and develop my interest in a Multicultural Curriculum and so began my journey on this PhD research.

When I began this research, I was definitely a different person from the one I am now. Although I had been a head teacher in the past, I found presentations to other PhD students and staff particularly daunting. This research and the knowledge gained have provided me with the confidence to share what I have discovered and now know. I felt honoured when the children's eyes lit up as I approached them in the classroom to take them out for the Culture Box Project. Allowing children to be the teacher educators as they shared their Culture Boxes enabled me to see both the immense knowledge that children bring to school but rarely get the chance to express and the development of the skills they acquired and displayed such as curiosity, empathy, reflection, fairness, appreciation of each other and much more.

Thoughts on Positionality

My position in this research, a result of my experiences as a black, female, teacher, head teacher and elder in the community, affects my interpretation of the data. Being in the school and working with the children as I volunteered my time enabled a relationship to be built with them and the teachers. As a second-generation descendant of immigrants, I also share some of the experiences of the children and their parents, as well as coming from the position of being a black elder who grew up in a similar community. My experience in teaching enabled the teachers at Oldton Primary to know that I understood the school structure and systems such as the curriculum and the pressures of planning. My role as a head teacher ensured I was received as a person of some authority. The importance of Multicultural Education to me reflects my position as a black child who wanted an education that represented my own culture and that of others. The way I use language, frame questions and interpret and understand responses will also impact on my findings and

conclusions. During my analysis and interpretations, certain themes that jump out at me because of my experiences might not be recognised by others, and vice versa. The interpretations will also contain my biases and personal touches.

The Curriculum

My own racial and cultural heritage as African Caribbean, born in England, influences the experiences and knowledge I bring to bear on a Multicultural Curriculum, as I reflect on what the lack of such a curriculum has had on my own education and self-esteem. Likewise, as teachers, it is important to understand our own values and attitudes to cultural diversity and see diversity as positive and to include it in the curriculum.

One of the main fallacies is that a Multicultural Curriculum is only for schools in which there are mainly Global Majority pupils. However, having worked in schools with few Global Majority pupils, I have seen these pupils express enjoyment, knowledge and understanding through a curriculum topic that encompasses other cultures. An example of this a curriculum topic called 'Islands' where I planned a project about Jamaica and its links to the island of Britain. To summarise, I started historically and geographically from the original inhabitants of Jamaica (Taino/Arawak people), the Atlantic Triangular Slave trade, and pre-colonial history from the African Continent. Art and Religious Education lessons consisted of Mask making and recognizing the   place of masks in African religion and the celebration of Carnival in Jamaica and Britain before or after Lent. Other Art lessons included African Caribbean fabric designs using tie dye, wax or flour resists. English lessons included stories and poetry from Jamaica with an emphasis of those written in Patois/Creole and Music introduced Jamaican and British folk songs and Dance.

The curriculum must ensure that pupils understand and respect diversity and its values, and recognize that within this diversity, they possess their own identities, something which is reflected in the children's narratives and responses to the Culture Box project.

Factors preventing teachers from implementing a Multicultural Curriculum range from teachers feeling under confident in their knowledge, lacking appropriate resources or time, to

teachers being unresponsive to change or unwilling to experiment, failing to see the value of it, or even blatant opposition. Others prefer to concentrate on so-called "safe" topics about:

> cultural diversity such as cross-group similarities and intergroup harmony, and ethnic customs, cuisines, costumes and celebrations while neglecting more troubling issues like inequities, injustices, oppressions and major contributions of ethnic groups to societal and human life (Gay, 2013, p.57).

There are also some teachers who say the immense pressure of trying to raise standards leaves little time to plan and change the curriculum to be more Multicultural. However, a Multicultural Curriculum in the primary school supports the knowledge, understanding and development of the identity of all pupils. It also helps develop character through empathy and respect for diversity, where pupils explore and value the differences and similarities between cultures. A Multicultural Curriculum reinforces critical thinking and decision making, to enable pupils to identify and understand stereotyping, equality and discrimination related to racism, disability, gender, sexual orientation and ethnicity. Critical thinking also leads to developing other skills such as speaking and listening, which enable pupils to have the confidence to speak out against incidents of discrimination but also to be able to ask respectful questions about other cultures. It is really important to ensure that the content taught in the curriculum is accurate, to avoid negative stereotypes and racism and that it reflects a diverse range of ethnicities and racial groups. According to Gay (2013) curriculum content should include "knowledge about the lives, cultures, contributions, experiences and challenges of different ethnic and racial groups", and these should link education in school to the perspective of the community (p.49).

A BBC news report (Casciani, 2004) discussed the example of Sir John Cass Secondary School, in Tower Hamlets (now re-named in 2020 as Stepney All Saints, due to Sir John Cass' association with the slave trade.) named a successful school by Ofsted, with 79% of the pupils getting 5 or more GCSEs across all ethnic groups. Parents showed they wanted the school to reflect the culture of the pupils "as a means of helping their children

develop their identity and confidence". The head teacher revealed that "successful schools do not leave identities at the door – they use them to their advantage in everyday teaching", and that the first language of the pupils was seen as "an enormous resource of educational potential". Student views reported that the capability of the school to "stamp out racism and ignorance of other cultures had contributed greatly to student success".

These comments showed the school had developed a good learning environment in which different cultures were respected within the curriculum, the classroom, as well as teaching strategies and relationships between the pupils, who were being prepared to challenge racism and other injustices. The school's implementation of different cultures within its curriculum, reiterates a point made by Ladson-Billings (1995b cited in Gay, 2013), who stated that culturally relevant teaching is where

> students must experience academic success, develop and/or maintain contact and competence with their primary cultural heritages, and learn how to critique, challenge, and transform inequities, injustices, oppressions, exploitations, power, and privilege. (Gay, 2013, p.51)
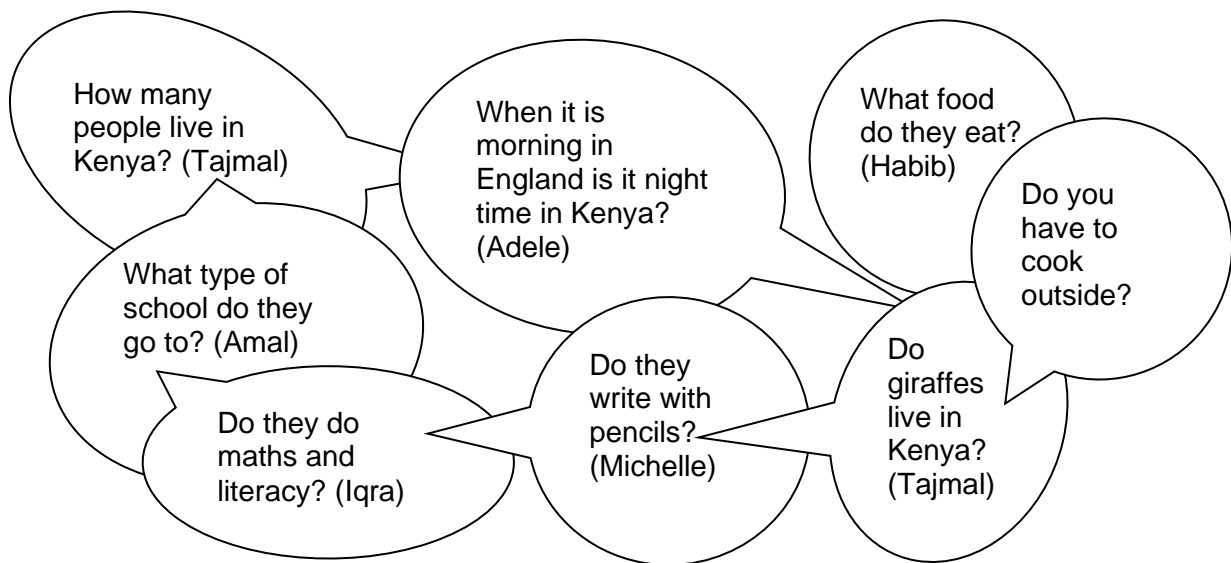
Teaching and Learning.

Effective teaching and learning is aided by using accurate cultural resources that represent different ethnic and cultural groups, and encourage self-esteem, nurture, cooperation, responsibility and the ability to achieve success. Resources gained from the personal experiences of the pupils, their parents, teachers and the community, make the curriculum more meaningful. As teachers we can learn from the pupils who can be learning models, rather than insist on being the "holder of knowledge that they have to unlock" (Jeffrey, 2003, p.15). The Samoan poet Emma Kruse Va'ia wrote in 1985 a poem entitled *Listen Teacher* which illustrates this point.

> *Listen teacher,*
> *Listen to me.*
> *Don't look away.*
> *See my eyes, they hold messages*
> *That can make you understand me.*

Hold my hand and your heart will warm towards me.
Let me dance and sing you
My own songs which you don't know,
And you might smile as you have
Never smiled before.
Hear me tell you a story
Of my ancient past
And then, maybe, you can see Another person in me.

(Va'ai, 1985, cited by Siope, 2011)

In my own teaching, I always started a curriculum topic by finding out what the students already knew and what they wanted to find out about the topic and ended the topic with a discussion on what they had learnt. The questions below, for example, were generated by 6/7-year-old pupils in Oldton Primary School who were asking questions about what they wanted to find out about Kenya, for a Contrasting Location topic.

Figure 40. Children's Post-Its.

Teaching Styles.

It is important to use a range of teaching techniques to support the varied learning styles of the pupils such as visual, auditory, verbal, kinaesthetic and social learning can be encouraged through dialogue, cooperative paired/group work, solo work and teaching each other, as well as the use of a range of visual and auditory resources such as artefacts,

costume, computers, film, music, fiction, non-fiction books and pictures. The authentic art form of the TingaTinga style of painting originates in Tanzania, from the Makonde tribe. Edward Tingatinga made this style popular and it is also used by painters in Tanzania, Kenya and other neighbouring countries. The Oldton Primary teacher used TingaTinga art which lends itself perfectly to a cross-curricular topic such as the Contrasting Location as mentioned above.
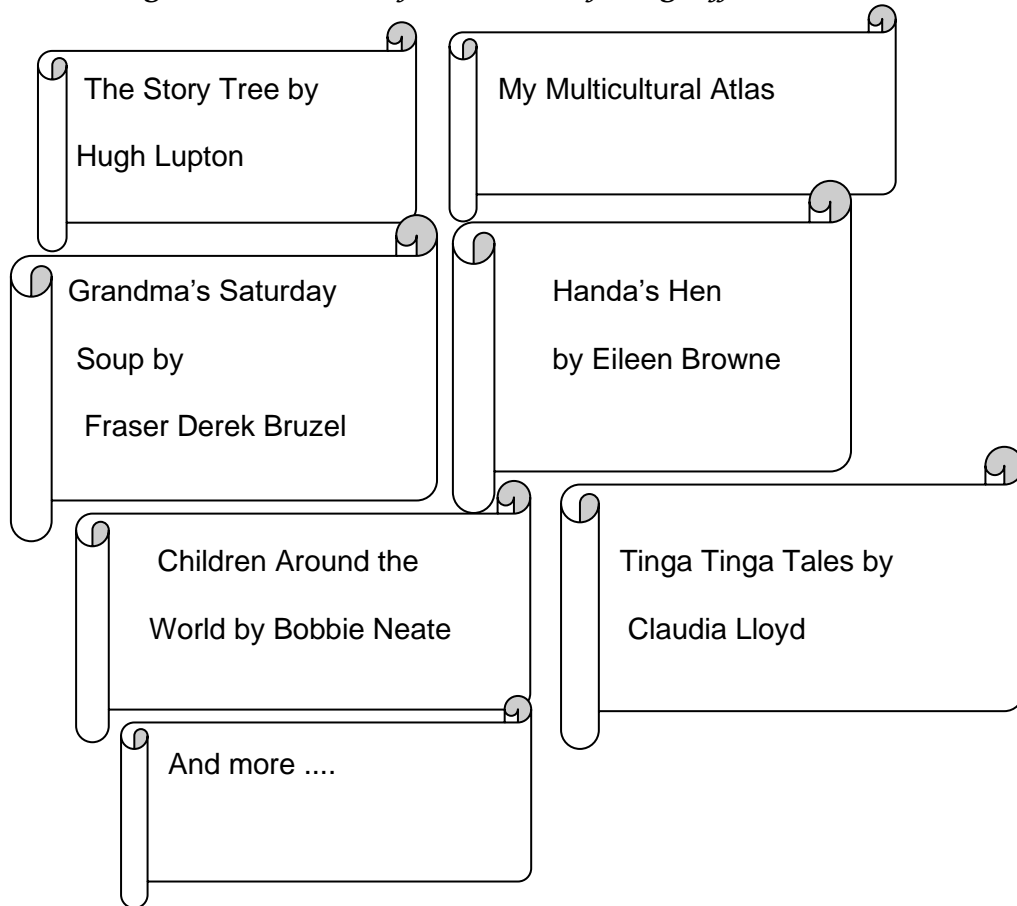
Figure 41. Tinga Tinga art work originated by Edward Tingatinga (1932-1972). Image entitled 'Gallery of African Paintings Tingatinga', source: Art Kalidescope (n.d.).

Resources

It is vital that textbooks and other resources used should be accurate and reflect diverse cultures positively. During my research in school, I reviewed the book corner of the Year 2 classroom and found a range of fiction and non-fiction titles that provided information and stories about and from different countries such as:

Figure 42. A Selection of Book Titles Reflecting Different Cultures.

The Story Tree by Hugh Lupton

My Multicultural Atlas

Grandma's Saturday Soup by Fraser Derek Bruzel

Handa's Hen by Eileen Browne

Children Around the World by Bobbie Neate

Tinga Tinga Tales by Claudia Lloyd

And more ....

Oldton Primary school used African traditional animal stories from the "Tinga Tinga Tales" series of books, which are influenced by the artwork from Tanzania, to raise standards and to develop reading, writing and speaking skills as well as skills and knowledge in other areas of the curriculum; for example, the use of the Swahili language, English work on groups of 3, adjectives, adverbs, sentence starters, punctuation, art, science, music/songs, geography and history (see Appendix I).

When I worked in a Primary school, I was in charge of the library, which was great, because with the support of the Library Service I was able to sift out any books that had racist connotations or stereotypes or were just old and tatty. I was then able to buy new books that provided accurate, up to date information and reflected equality and the diversity of cultures within the school but also other cultures not found in the school population. They showed positive images of the pupils from different races, religions, countries, ages, abilities and family structures. Some were written in dual languages and by authors from different ethnic and cultural groups; these books included non-fiction, fiction and staff textbooks across the different subject areas of the curriculum. These books encouraged the children to identify, discuss, think critically and deal with similarities, differences, social justice, racism, sexism and discrimination.

Markam (2012) quoted Howard Gardner in the article Leading and Learning which stated, "Teaching which ignores the realities of children will be rejected as surely as any graft which attempts to ignore the body's immune system" (para.34). Like many African Caribbean students in the 1960s, I did not have books in school that reflected me or my history and so I had to buy the African and Caribbean books myself. Likewise, my friend, the writer Norman Samuda Smith also had to research his history himself, as he stated in an interview:

> Reggae music inspired me to read my history books to learn more about my roots. People like Marcus Garvey, Paul Bogle, William Gordan and all the other Jamaican national heroes we never learned about at school. (BBC Birmingham 2003, para. 8)

In 1982, Norman's novel *Bad Friday* (Samuda-Smith, 1982) was published and I was so privileged to attend its launch in London. I was so proud of him and even more when I realised, he was the first black British-born novelist to be published in Britain.

Parents and Community.

Inviting parents and local community leaders into schools is ideal for supporting teacher knowledge and enhancing the curriculum for pupils. I remember working with some children on the topic "World War 2", and I invited British, Indian and West Indian ex-service personnel and civilians into school to talk about their experiences in the war. The questions the children asked, the knowledge they gained and the work they produced was excellent, because the pupils were able to understand the information from the experiences of real people in their classroom, rather than just from books. Most rewarding was welcoming parents from diverse countries, regions and backgrounds into the classroom to tell stories in their mother tongue or dialect, which provided the children and families with the knowledge that their language, experiences, history, work and talents were valued by the school. Most importantly, we worked hard to reform the curriculum to one that empowered the pupils to share their cultural heritage and global awareness and encouraged critical thinking to prevent prejudice and discrimination. The work of Maylor et al. (2006) also emphasised "*the use of pupils' own experiences* when talking about diversity and identities, which can help reduce idealisation and stereotyping of particular cultures by some teachers and pupils" (p.9). As Peterson (1994) wrote, "A teacher cannot build a community of learners unless the voices and lives of the students are an integral part of the curriculum" (p.30).

It is important that subject matter should focus not only on the struggles of a community or country, such as Slavery or the Holocaust, but also on positive contributions, from pre-slavery Ancient Africa and heroes, sheroes, musicians, artists and so on, to ensure the curriculum delivers messages that enables, all pupils to develop a positive self-esteem and image of themselves and others.

Teachers

The attitude and beliefs of teachers can have a huge impact on the experiences of pupils at school. Low teacher expectation rooted in "stereotypical assumptions" (Bent, et.al.

2012, p.37) can result in teachers expecting pupils to achieve low standards. An educational survey reporting on an ethnic group (considered as a cohort), may appear to have low outcomes for various reasons, such as low income or new bilingual learners). Rather than teachers expecting individual pupils to perform well.

It is important that teachers can educate and respond to each student effectively even if they are from a different cultural background from the students. They need to be prepared to use the rich culture that the students bring to school that encompasses their experiences, history, artefacts, stories, poetry, dance, song, celebrations, beliefs and values. This will ensure their knowledge is included and valued in all subjects of the curriculum. This, in turn, enables the teachers and students to discover and understand the similarities between cultures and celebrate the differences, to accept and respect their own culture and respond positively to other cultures, the school curriculum, local community and the wider multicultural society. Research undertaken in the UK (Maylor et.al. 2006) found that more guidance was necessary for teachers in mainly white populated schools on how to deliver a Multicultural Curriculum and pointed to the need to offer regular opportunities in teacher education and Continued Professional Development (CPD) to cultivate Multicultural practice in all schools.

The importance of pupils having positive role models cannot be underestimated. All pupils need role models to give them the confidence to believe that they can succeed, whether these role models are black, women, men, single/dual parents, bilingual speakers or career professionals. Bent, et al. (2012), quote the Black Communities Education Support Group (BCESG): "These young people desperately need to see Black adults breaking into the teaching profession's mainstream because without that, the image of an 'educated person' remains a white person" (p.40).

There are incidents where some white teachers may misinterpret what Global Majority children say, write or do and may have different expectations for these children than for their global minority peers. The Western style of writing which is the teacher's standard can

castigate children from "non-Western cultural and linguistic groups that use an oral style" (Gee, 1985, in Mishler, 1991, p.265).

It is important also for white teachers and pupils to understand "white privilege" and recognise that they are unfairly advantaged in all sorts of ways. McIntosh (1990), a white associate director at a research centre, identified many ways in which she was privileged with "unearned assets" because of the colour of her skin. To mention a few:

- I do not have to educate my children to be aware of systemic racism for their own daily physical protection.
- I am never asked to speak for all the people of my racial group.
- I can turn on the television or open the front page of the paper and see people of my race widely represented.
- I am told about our national heritage or about 'civilisation', I am shown that people of my colour made it what it is.
- I can be sure that my children will be given curricular materials that testify to the existence of their race. (pp.2-3)

Rather than continuing to quietly accept these privileges, which can in some cases, be also applied to men over women, then the systems that maintain these privileges need to be reconstructed to enable access for all.

Essentially what is most important, is that all teachers are prepared to commit to actively providing a Multicultural Curriculum. This acknowledges that all the children and staff in the classroom enhance the culture of the school. This can be implemented by promoting the diverse origins, religions, values and languages in all schools, taking account of students' different styles of learning, ensuring parent/community participation and valuing the identity of all to, ensure equity that according to Banks (2016) will empower the school as well as the wider society.

My Multicultural Area v School.

Reflecting on the area I grew up; my school and teaching experiences reveals the rich information that can be gained by telling our stories and supports the case for implementing a Multicultural Curriculum in the primary school.

As a child, I loved living in a culturally diverse community of Brandon Heath. On our road lived people from many countries, such as Anguilla, Antigua, Barbados, Cyprus, Dominica, England, Guyana, India, Ireland, Jamaica, Montserrat, Nigeria, Nevis and Scotland. This cultural diversity was reflected in the pupils at the school I attended. However, all the teachers were white and from England or Wales. The curriculum taught reflected British history, English-centred literature, and so on, and I did not know where I fitted in or where my place was in the education I received at school. I could not wait until I did CSE English Oral and had a choice about the topic I wanted to talk about. It was 1973 and I chose the Dr Martin Luther King, Jr. Speech, "I have a Dream" (1963) which celebrated its 57th Anniversary in Aug 2020. I learnt parts of the speech by heart and had to answer questions presented by an examiner. My heart soared with pride as I was able to remember quotes from the speech.

> *I have a dream today…. That one day right here in Alabama, little black boys and girls will be able to join hands with little white boys and girls as sisters and brothers, I have a dream today!*

My classmates black and white also responded positively to the presentation and I received a Grade 1 CSE, equivalent to a GCSE O Level. I continued**:**

> *I have a dream; my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character. I have a dream today! ... And when we allow freedom to ring, when we let it ring from every village and hamlet, from every state and city, we will be able to speed up that day when all God's children – black men and white men, Jews and Gentiles, Catholics and Protestants – will be able to join hands and to sing in the words of the old Negro Spiritual 'Free at last, free at last; thank God Almighty, we are free at last'.* (Washington, ed.,1986, pp.219-220)

My mother was a strong influence on my education. She had taught classes in the Caribbean and had high expectations of me, insisting I knew the basics, such as my times tables. I remember getting rapped on my knuckles by her with a ruler because she could not believe I did not know my 8 times table. I can assure you I quickly learned it and came first in class that year in maths. It was the first and last time my mother ever hit me. My mother attended every parents evening, compared to some of my friends whose parents rarely attended. It was Maureen Stone (1985) who stated that:

> Schools and teachers should attempt to build on this obvious
> enthusiasm which West Indian parents have for education and resist
> the temptation to label as 'over ambitious or unrealistic expectations'
> which they would take for granted in white Middle-class parents.
> (p.251)

Nelson Mandela (2003, para.18) said, "Education is the most powerful weapon which you can use to change the world."

I worked hard at school and enjoyed my experience amongst multi-racial pupils and I enjoyed the fact that the more I gained in confidence and self-esteem, the more I achieved and succeeded in doing well in my exams. I was proud to take home my school reports to my parents. Although I was very proud to be chosen as Head Girl, my secondary school had limited expectations for my future career. I attended a careers event at secondary school and as I walked around the stalls with my friends, I was encouraged by the careers officers to do auxiliary nursing. All their encouragement fell on deaf ears as I knew I did not want to be any kind of nurse, even though it is a truly noble profession. (I cannot stand the sight of too much blood anyway.) I wanted to be an air hostess or join the Women's Royal Navy and travel the world. My secondary school, however, did not teach languages and did not have a sixth form, so I asked my mother if I could transfer to a school with a good sixth form rather than go to college. And so I transferred to Haven Hill Grammar School. Unlike my previous secondary school which had huts in a concrete playground and a bin behind my seat to catch the rain, Haven Hill was a modern school set in green fields, with tennis courts, dance

studios, gymnasium and a huge hall with a stage for the Upper Sixth to sit on for assemblies. This highlighted the unfair distribution of resources between different schools at that time, particularly between secondary modern and grammar schools. The Head Teacher wafted into the hall with her gown flowing behind her and trod lightly up the stairs of the stage to read the Bible from the lectern. It was another world to the eight other students who transferred with me. The school was traditional and very British with hymns such as "Jerusalem" which we sang with such gusto.

> *And did those feet in Ancient times,*
> *Walk upon England's mountains, green?*
> *And was the Holy Lamb of God,*
> *On England's pleasant, pastures seen.* (Blake, 1804)

The school had mainly white pupils and very few Global Majority pupils until we joined the sixth form. Of the eight new students, three were African Caribbean, two Indian, two Pakistani and one white student, which certainly added some cultural diversity to the class. Although Haven Hill School was quite traditional, it did have high expectations, with special books in glass cases to record students who had gone on to university and gained degrees.

The school seemed surprised as all eight new students achieved very good exam results. The head teacher actually spoke to me for the first time, to congratulate me on my GSCE results. I had only been attending the school for over a year.

While I was there, the school changed from being a grammar school to a comprehensive and the new intake of students consisted of more Global Majority students. Some were very able and others required extra support which the school did not previously need to supply, and so during my free periods I would help these students as well as help in the local primary school next door. I had now decided to choose to teach as a career.

Saturday Supplementary School

While I was at college, there was a great deal of media attention on the low attainment of African Caribbean students, and many articles were produced by local education

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authorities on the subject. Stone (1985) reported theorists who noted African Caribbean students as having "negative self-concept, which leads to poor motivation and consequently low attainment" (p.38). The response from our local community was for parents and the church to look at the roles played by the schools their children attended and their teachers, to examine why there was a contradiction between the high aspirations of African Caribbean parents for their children and theorists and schools saying they had a negative self-concept.

Another response from the community was to start up a self-help Saturday school within the local church building. As I had nearly finished my training as a teacher, I was asked to lead the Brandon Heath Saturday School to provide supplementary education for African Caribbean students aged 3 to 18 years. The emphasis was on the teaching and learning of mathematics, English and African Caribbean history and geography. Wherever possible, we used African Caribbean subject matter in English, such as poets, authors, stories, comprehension extracts and debates, and made sure students were aware of the origin of mathematics through artefacts such as the Lebombo Bone I mentioned on figure 4. History focused on influential Black leaders past and present: Nelson Mandela, Harriet Tubman, Martin Luther King, Marcus Garvey, Sojourner Truth, and Bob Marley, to name a few. We also studied important scientists such as Charles Drew, Elijah McCoy, George Washington Carver and Mamie Phipps Clark, who researched the consequence of school children being racially segregated. In addition, the curriculum included black business pioneers, religious leaders, theatre greats, musicians, visual artists, literary figures and educators. Maya Angelou argued:

> *It is important for us to recognise and celebrate our heroes and she-roes! It is a historical truth. (Angelou, n.d.)*
> *No man can know where he is going unless he knows exactly where he has been and exactly how he arrived at his present place.*
> (Angelou,1972, p.15)

The other teachers were black university students, graduates, or parents giving their time voluntarily. Most of us had to do our own research about African and Caribbean history, as we had not been taught anything about it at school ourselves. Parents were requested at

times to come and share their school experiences and their oral history. As teachers we supported parents' views that we should have high aspirations and be role models for the students. We ensured the students increased in confidence and made good progress. Class sizes remained small although the school numbers increased; this was to ensure students received the individual attention they needed.

During my five years at the school, we were able to obtain a grant from the Birmingham Inner-City Partnership to pay staff a contribution to their expenses, hire the church, subsidise educational visits, and buy furniture, stationary and cultural resources. The allocation of a grant meant the school was inspected by Local Authority Advisors, who were so impressed with the standard of work the students produced and the standard of discipline displayed that they returned to video the school as an example of good practice.

The students attended regularly on Saturdays and enrolled at the three-week summer school we provided each year during the holidays. Between 40 to 80 students attended and Mrs Carter, who had nine children attending the school, cooked Caribbean food for dinner. Educational visits were planned to places such as the Commonwealth Museum and art exhibitions, and students also took part in physical activities: skating, football, dance, drama and singing. Highlights would be Cultural Evenings led by the students and watched by their proud parents. Even greater was the pride of students receiving their end-of-year reports with vastly improved grades or certificates with far high passes than those which some of their schoolteachers had predicted. Some past pupils who gained excellent results came back to support the school in a teaching capacity.

While I taught and led the Saturday school, I was able to increase my own knowledge of Black History through my own efforts as well as through debating, learning and sharing alongside my colleagues.

Work.

In 1980, the birth rate in the UK had dropped, with the result that some schools closed or were amalgamated. Trained teachers were having a difficult time finding jobs and after

eighty applications, I decided that if I was not wanted here in England, I would try to apply abroad. I applied to Voluntary Service Overseas (VSO) for a post in teaching. April 1981 brought a temporary post in a junior school in Birmingham, which I accepted. After two weeks, I received an invitation from VSO to go to Mozambique. I decided instead to continue with the temporary post and stay and support my mother, who had recently split from Franklin, and my younger brothers and sisters. And so began my career in teaching in school. I was contracted to another temporary post in a secondary school teaching mathematics. Fortunately, my first permanent position was in a Multicultural Primary school close to where I grew up. Due to the freedom of the curriculum in those days, we were able to design the topics we taught, as long as we ensured the basic skills of each subject were covered. We had fascinating topics such as Magic, Who am I? Seasons, Animals, Rainforest, Carnival, Superheroes, Food Around the World, Seaside, Celebrations, Journeys, Circus, Toys and Games, Pots and Pans, Colours, Favourite Stories and Rhymes. Children were at the heart of the learning experience, which ensured inclusion, differentiation, cultural diversity and clear learning outcomes. There was also the freedom to depart from the planned curriculum if something special happened, such as the first snowfall of winter or a hot summer day, when we would visit the park or play in a paddling pool in the playground.

After a few years, I was promoted to year group leader and was responsible for curriculum planning, music and the library. The opportunity to design the curriculum encouraged me to look at the resources for the school to ensure they reflected equality and the diversity of the children in our school.

Although I was really enjoying my work, I needed to continue to stretch myself intellectually and started a part-time MA in art education. As I embarked on it there were times I felt I would never finish, as it meant studying after a full week at work. However, I found my dissertation stimulating as it was a subject I was passionate about. It was entitled "Multicultural Permeation in the Primary School". I organised workshops for the staff to discuss Multicultural Education and how we could enhance it further in the curriculum in our

school. Most staff were very supportive. However, as the workshops continued, I was surprised at the views coming from some members of staff regarding race and their flippant responses to the use of stereotypical terms, such as seeing nothing wrong with using the term "nigger brown to describe a colour. Statements made by some members of staff revealed their low expectations of the pupils. As James Baldwin in *The Fire Next Time* (1963) stated:

> You were born where you were born and faced the future that you faced because you were black and for no other reason. The limits of your ambition were, thus, expected to be set forever ... You were not expected to aspire to excellence. (p.18)

In contrast, one of the important beliefs as a school was that we should provide children with new experiences. Most of the children had never been to the seaside. Can you imagine taking nearly 600 Global Majority children and parents to Weston-super-Mare? We hired several coaches on the train and took most of the school. WE DID IT! You should have seen the children's faces as they stepped in the sand and paddled in the sea – that was pure magic!

Seven years later, I gained the confidence to apply for promotion at another school for the post of year group leader and head of creative arts. I feel blessed to have experienced another seven years of loving every day of my work with children. I look across at my windowsill and see a picture with the words, "*To teach is to touch a life forever,*" and I know I am in the right profession.

At this school, I was able to affect the curriculum by sharing my MA Multicultural Education research and knowledge of resources. As head of creative arts, I was able to support staff with ideas for music, art and PE. In music, I particularly used Caribbean songs as well as songs and instruments from various other countries and in different languages. Of course, Mr Harry Belafonte appeared again, as over 300 children sang[9],

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[9] From "Coconut Woman" (Burgess and Belafonte, 1957)

Coconut Woman is calling out,
And every day you can hear her shout,
Get your coconut water 4 for 5,
Man, it's good for your daughter 4 for 5,
Coco got a lott a iron, 4 for 5,
Make you strong like a lion, 4 for 5. (Belafonte,1957)

In 1995, after seven years, I became deputy head of a small primary school, and with the National Curriculum firmly established all staff had to take on responsibility for a curriculum area. This time as deputy I spent half of the week teaching and the remainder formulating schemes of work for the humanities (art, music, PE, history and geography), as well as taking on the roles of assessment and Special Needs coordinator. Looking back now, I am not sure how I did it, but I did.

One day a parent built like a wrestler turned up at school wanting to know why his daughter was studying all this "Indian stuff." The head teacher directed him to me, since I was responsible for curriculum design. I was prepared for a battle. I took him into my office, sat down and showed him the subject plans that his daughter would complete while she was at our school. He seemed impressed as he could see that the curriculum covered a wide range of British topics as well as topics from other countries. "That's a good balance," he said. "After all, my daughter needs to be able to get on with everyone, and this curriculum will help her to do that. Thanks."

My next post was in May 2000, when I became head of a Multicultural primary school in Birmingham. The children came from over 30 different countries as well as from Travelling families. The staff came from countries such as Australia, England (black and white), Ireland, India, Jamaica, Nigeria and Pakistan. Our Multicultural Curriculum, high expectations, continued professional development for staff and provision of a learning environment that supported pupils to develop a positive self-image were some of the characteristics that enabled the school to be successful. I encouraged it to be a community school. Any spare classrooms were used by Sure Start for babies and toddlers, and a pensioner's club (the members were great at going into classrooms to tell the children about the war and their

lives). An after-school club enabled parents to go out to work or college, and we also ran a wide range of in-school qualification courses for parents.

As a black head teacher in 2000, I was definitely in the minority at head teacher courses, although in Birmingham at this time there was an increasing group of black head teachers and senior staff who would meet together for mutual support, development advice and social gatherings. It was quite interesting to see the look of surprise when someone new to the school arrived and realised I was the Head. Will we get to the stage where it will no longer be unusual to see black Head Teachers? The following is a poem I wrote about this experience.

School Life

The children of today,
They work hard and play.
They chit and chat,
And learn fiction and fact.
They are all mine,
For a special time.
≈
The School Inspector comes,
While they do their sums.
He looks around for the teacher.
Not at me 'cause I'm just a feature.
Is it because I'm black?
≈
A new library for school,
It's going to be really cool.
Crash! Bang! Wallop!
The builders' tools stop,
As lunchtime is near,
And sandwiches appear.
≈
Their manager comes,
From the builders Hubert and Sons.
He looks around for the Deputy
Head Teacher.
Not at me, 'cause I'm just a feature
Is it because I'm black?
≈
I go into the office stable,

To deliver a timetable.
PC keys clicking,
Cups of tea sipping.
Piles of paper rustle.
This is the hustle and bustle.
Efficient Rehana and Ruby are keen,
To portray their office scene.
                    ≈
A parent comes,
To enrol her sons.
She looks around for the Head Teacher.
Not at me 'cause I'm just a feature.
Is it because I'm BLACK?

Mary Phipps (2014)

Jan 2007 to 2011 consisted of a second headship. I was the only Global Majority

member of staff apart from the cleaners and dinner supervisors and so I made it a priority to

recruit suitably qualified Global Majority staff in a range of positions within the school. During

my time there, we were able to encourage some parents to become members of the

governing body to reflect the school community, but although we had a number of vacancies

for teaching staff we had very few applicants who were Global Majority. I recognise the

predicament that the head teacher of Oldton Primary School had when he noted that all his

senior staff were white. What can be done to recruit more Global Majority teaching staff?

This made it even more important to incorporate a Multicultural Curriculum, where we

utilised positive and talented role models for the pupils that came from the local community

as well as different countries. John Barnes, for example, the Jamaican-born, English former

footballer and manager came to talk to the pupils and present an award for a pupil who

designed a football kit for a team in Kenya. An African Caribbean artist named Valda

Jackson worked with the Nursery looking at African Art and portraits. Many Indian, African,

English and Turkish historians, poets, entrepreneurs, dancers and musicians shared their

expertise, and most rewarding was welcoming parents from diverse countries into the

classroom to tell stories in their mother tongue and share their experiences, history, work

and talents. Most importantly, we worked hard to reform the curriculum to one that

empowers the pupils to share their cultural heritage, global awareness and encouraged critical thinking to prevent prejudice and discrimination.

The school had the custom of an "enrichment week" three times a year. Teaching and learning during these weeks was based on different countries, technology and the arts. The children produced good work during these weeks, but I felt the curriculum for the whole year needed enriching. We held workshops to develop the curriculum and had support from the Equalities department, to work with staff to ensure equality of opportunity for all the children to enable them to achieve their full potential. In addition, we examined a range of teaching styles to match the learning styles of the children. We also planned to create an environment in which staff got to know the traditions, customs and values of the school community and integrated their cultures in the classroom, as well as choosing backgrounds other than their own. Martin (1986) cites Marcus Garvey, "If you do not know what went on before you came here and what is happening at the time you live, but away from you, you will not know the world and will be ignorant of the world and mankind" (p.2).

We became involved in a "Widening Participation" project in which we developed links between school and a local university. Pupils aged 8 to 11 years old went to the university, were shown around and had science and design technology lessons there. University students came to school and worked with the pupils in the classroom. I wanted to ensure that the children felt that university was not somewhere strange or out of their reach. We had a graduation ceremony at the end of the project, to which parents were invited. It was important for all the pupils and parents to feel what it is like to achieve success and aim to be at a degree ceremony in the future. To encourage good attendance at school, the best attending class was presented with a Graduation Bear (a bear wearing a cap and gown) to keep in class as a constant reminder to the children that they could go to university. Some University students also worked as mentors to support and encourage global majority pupils to achieve well at school.

My experience in teaching and being a head teacher in various schools has consistently confirmed my belief in Multicultural Education. The good practice found at Olton

Primary School shows there are some schools today that believe in a Multicultural Curriculum and work hard towards providing this for their pupils. The pride and positive self-image I see in all children who have this form of education in schools where stereotypical and prejudiced behaviour is avoided is essential. All pupils are entitled to an education that provides equal opportunity for them to succeed academically, regardless of whatever race, ethnicity, sex, ability or social class they belong to. I recognise that my responsibility as a black role model in school and in the positions I held was to ensure the pupils were motivated, ambitious, and able to succeed through hard work and value justice: for all to fly.

> *'Come to the edge', he said.*
> *They said, 'We are afraid'*
> *'Come to the edge', he said.*
> *They came. He pushed them... and they flew.*

(Attributed to Christopher Logue, 1969. pp.65-66)

9.3. Conclusion.

Reflecting on my positionality as a researcher has taken me on a journey that places my experiences as an integral part in my contribution to a Multicultural Curriculum. The thoughts on my relationships with the children, parents, community and teachers resulted in me reflecting on what they were thinking of me as well as my links to them in the social contexts of culture and history and how this relationship influences the research.

The research explores how children, parents, teachers and the community can be engaged in supporting and implementing a Multicultural Curriculum. This of course means being clear about what a diverse curriculum means and the benefits it brings, in order to produce the Culture Box pedagogy to support teaching and learning. It is important also to be aware of the types of barriers that could hinder successful implementation. The Culture Box is a resource reflecting diversity, which also needs to be seen in the children's books, on classroom and school walls and throughout the different subjects of the school curriculum. Additionally, a school can have all the appropriate Multicultural resources, but if teacher

attitudes and expectations are not conducive to Multicultural Education then it will not be successfully implemented.

In the final three sections of this chapter, I returned to my own narrative, describing the variance between the area I lived in and the school I attended and my experiences of working in a variety of settings and roles. The narrative shows how rich and valuable it is for schools to use contributions from the community in which the pupils live. Parents, community members and local geography and history are a rich and valuable resources for the curriculum. My experiences at work reflect my passion for ensuring I implemented a Multicultural Curriculum not only in my classroom and throughout the various schools where I have worked but also in this research.

10. Discussion Chapter

'Links in the chain'.
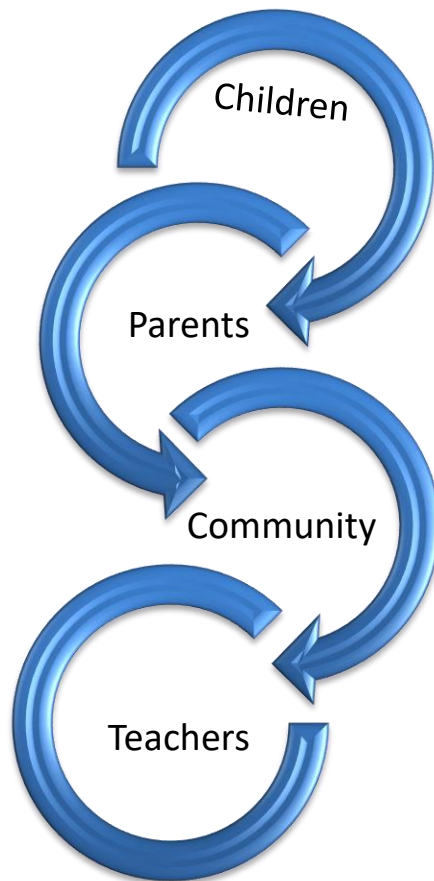
Figure 43. Links in the chain.

10.1. Introduction

The image of chains can conjure up images of my ancestors being chained together on the slave ships and the British factories that made them. However, in "Links in the Chain" I use the strength of the chain and its links, to explore how children, the community, parents and teachers, can together be engaged in supporting and implementing a Multicultural Curriculum in primary schools. I discuss a range of themes which revealed themselves through this research.

This chapter begins with theme of pedagogy, because the main emphasis of this research was to design and utilise a Culture Box as pedagogy to support a Multicultural Curriculum, motivated by my own thirst for continually finding ways to improve the curriculum. Providing pupils, parents and the community with a "voice" in the school and examining the importance of parental participation were central parts of this research. Knowledge and understanding of a Multicultural Curriculum can impact on society as it helps to reduce prejudice, stereotypes and in turn help pupils and teachers to be culturally responsive.

10.2. Pedagogy.

Culture Box and Narrative Interviews.

The critical pedagogy of Giroux (1991) emphasised that the curriculum should include children's experiences and stories, allowing them to be free to gain knowledge from each other. I have used the Culture Box as a pedagogy to elicit these stories.

The use of artefacts in a Culture Box and narrative interviews links with interpretivist philosophy as our interpretations and understanding of artefacts help us to understand the past, the memories they evoke and meanings they reveal. They bring our past history to life and can be interpreted in different ways by different people, who bring their own experiences and interpretations. The artefacts and narrative interviews revealed in this research allow us to understand the historical and social contexts in which they were placed, thus revealing the culture of the participants and their families.

It has been fascinating to see the role the artefacts in the Culture Box played in the lives of the children and community members; the emotions they aroused, and the connotations, historical significance and knowledge gained. The artefacts also encouraged me to investigate changes over time, such as the history of the guitar and the technological advances in cooking appliances, as I am no longer able to use my Dutch pot on the induction hob that I now possess. The Dutch pot is, however, an essential part of my historical background; it conjures up so many memories and has pride of place in my kitchen. It has helped me to understand the experiences of my mother; how she lived, felt and what she thought about life. Understanding the past experiences of my parents has helped me to link them to present issues, such as the Windrush Generation scandal and the Black Lives Matter protests. Community members' knowledge like this can be shared with schools and included in the curriculum. Using artefacts enabled participants to:

> Tell their own stories
> Connect to other people
> Interpret as the artefacts as they can mean many things
> Capture moments
> Reflect changes (Lubar and Kendrick, 2001, p.225)

Encompassing the Culture Box and interviews within a Multicultural Curriculum helps us to see different perspectives, discuss issues of equality, justice and society, and develop critical thinking and positive self-image.

Dialogic Communication that provides a critical voice.

An unstructured dialogue approach (Alexander, 2017) refers to effective talk between teachers and students that enables teaching and learning to progress. The use of dialogue in this project has allowed me to listen to and observe how the pupils' perspectives are developed and change, and how pupils connect the ideas they are developing and move on from any misunderstandings.

Dialogue uses the language of talk, to gain knowledge that will help prepare children to take their place as functioning citizens of the world. Some Critical theorists such as Freire and bell write about the importance of dialogic pedagogy for discussion, interviews, engagement, and building a partnership between teachers and students to help transform education and society. According to Alexander (2017), dialogic teaching includes the following:

- Interactions between teacher/pupil and pupil/pupil, which encourage pupils to listen conscientiously, share ideas openly and respect the views of others.
- Questions that scaffold upon previous knowledge but also challenge thinking and encourage thoughtful answers.
- Answers which lead to pupils asking additional questions.
- Feedback which is encouraging, informative and moves thinking forward.
- Exchanges which encourage participation, more in-depth understanding and articulate lines of enquiry.
- A discussion that allows pupils to talk and not feel embarrassed.
- An argument which probes and challenges rather than unquestioningly accept.
- A discussion that will enable students to speak clearly and expressively.
- Classrooms which provide a safe environment that develops relationships which makes all the above possible. (pp.42-44)

Using the dialogic approach enabled the participants to talk about the contents of their Culture Box. During this process, I was able to observe children improve their communication skills. At the beginning of the project, Amal in particular, was very reserved and hesitant to talk or make comments. However, after seeing the other participants present their Culture Boxes, there was a noticeable increase in her confidence and she participated much more in future conversations. This scenario is an example of how the Culture Boxes stimulated language skills in speaking and listening.

Communication was encouraged between parents and children to interact and discuss the contents of the Culture Box. This project could also encourage more interaction between teachers and parents, allowing parents to have a voice at school, as shown when Idris suggested the school could improve communication by writing the newsletter in a range of other languages rather than just the dominant languages of English and Somali. This

interaction also supports Banks' dimension of Prejudice Reduction as teachers can involve parents to support the staff and school to improve relationships, diminish cultural assumptions and attitudes, to enhance a Multicultural Curriculum and contribute further to parental involvement in school.

Parental Participation

Parental voice provides the school with knowledge about the children, their cultures, values, beliefs, goals and the community to which they belong. Studies by Henderson and Berla (1994), Epstein and Sanders (2002) and Hill and Taylor (2004) associate positive parental participation with an increase in pupil achievement and in the time and amount of homework they complete.

In my early years of teaching, I discovered the work of Coard (1971), on the importance of parents supporting their children's education. This work influenced the many black supplementary schools that were set up by parents and community members concerned about the educational performance of their children. These parents' actions contradicted the view held at the time by many teachers that black parents were apathetic to their children's education.

Williams and Sánchez (2012) identified five critical areas connected with parental involvement in school that can be linked to the Culture Box Project.

> Participation at School,
> Being There Outside of School,
> Communication,
> Achieve and Believe,
> Village Keepers. (p.1)

Parent participation in school not only allows the teachers to have a better understanding of the pupils. It also allows parents to be more informed about school systems, recognise that teachers are accountable, oversee the education, attendance and behaviour of their children, and contribute to making decisions. The Culture Box Project

provided the opportunity for parents and children to spend time together at home, discussing and collecting artefacts to place in the box. Iqra's father had also taken the time to draw a map to include in the box. During the parent interviews, they discussed their aspirations for their children. It was important to parents that their children believed in themselves and were able to achieve success at school and for the future. They all wanted their children to remain in education and have professional careers, such as a pharmacist, doctor, lawyer, or, as Annette said, "follow [their] dreams". Idris emphasised how important education was to his family by contributing to the name of a chapter in this research: "Without Education, We Switch Off the Light." The children however, had their own aspirations, which included careers such as interior designer, doctor, architect, nurse and a career involving traveling.

Multicultural Curriculum

To continue gathering evidence for the research objective, "design and implement a pedagogy that uses personal artefacts to elicit six to seven-year-old children's narratives about their home or family culture;" and answer the research question "How can school engage children in supporting a Multicultural Curriculum?" I will continue to discuss the key findings from the participant responses. My discussion of them will be linked to the literature of Banks during 1999-2009 in particular, as well as Hernandez (1989), Giroux (1999) and others highlighted in the literature review, who have written about the Multicultural Curriculum or related themes. Strands in this discussion chapter that incorporate a Multicultural Curriculum are written in italics. Part of this discussion also emphasises how parents and the community can contribute to the children's learning within a Multicultural Curriculum and relates to research question 2.

Banks and Banks (2007) conceptualise the school as a social system in which community participation and input are integral to providing a Multicultural School setting. The role that parents play through their contribution to the school is vital. Banks (2007) echoes this view: "Educators lose an important voice for the school improvement when parents and community groups are not involved in schools" (p.445). The concept of *Village Keepers* links

to the African proverb "It takes a village to raise a child" and explains the connections between children, community members, parents and the school in helping to encapsulate that 'It really takes a village to raise a child.'

The more the teachers in school have an understanding of the whole community and its culture, the more they can help towards ensuring the children succeed. It is intended that this project will go some way to supporting the village working together to implement a Multicultural Curriculum that enables pupils to achieve success at school.

In continuing with the theme, "It takes a village to raise a child", it was essential to investigate the teachers' perspectives on Multicultural Education and their potential to deliver and implement a Multicultural Curriculum. As Banks (2007) states, when reforms in school are made, the school staff must have positive "attitudes, perceptions, beliefs and actions," (p.24).

As I have discussed in Chapter 'Children Learn What They Live,' it was evident from the teacher interviews that they felt their training had not prepared them for implementing a Multicultural Curriculum. Instead, they had acquired their knowledge of Multicultural Education through their teaching experience in various schools and courses attended through Continuing Professional Development (CPD). Particular tribute should be paid to the Ethnic Minority Achievement Service team, who supported Oldton Primary School and others in its endeavours to enhance its curriculum.

Collectively, the teachers at Oldton Primary School were able to produce a range of responses to demonstrate their understanding of a Multicultural Curriculum (section 8.3). In general, their views link to Banks' dimension of "Content Integration", where different cultures and groups are included in the curriculum across the various subjects. The school's Key Skills Planner (see Appendix J) identifies where the teachers have integrated equality and diversity in the curriculum. However, more emphasis needs to be placed on avoiding stereotypes and assumptions as the dimension of the "Knowledge Construction Process" explains that teachers need to help students understand and challenge how assumptions, biases and perceptions can be critically examined in the subject areas. It is important that

teachers scrutinise their own assumptions or stereotypes to ensure the work they plan in the curriculum for the children does not include negative examples. If they have a good understanding of diversity and Multicultural Education, they will be better prepared to teach classes that include pupils from diverse cultures, races, genders, languages and social backgrounds.

The head teacher is aware of diversity issues and completes work scrutinies and environmental walks around school, to encourage their inclusion as well as arranging CPD opportunities to work with the Ethnic Minority Advice Service. (Section 8.3, Experience Through School). The "Prejudice Reduction" dimension, which focuses on using resources and teaching methods to change the racial attitudes of pupils and staff, is reflected in Oldton School as the head teacher describes how the school deals with racist incidents to ensure negative views are changed. Likewise, ''Prejudice reduction'' includes promoting positive attitudes and images of different racial, language and ethnic groups, as well as positive images of women or people with different abilities and so on displayed around the school.

Banks' final dimension highlights "Empowering School Culture and Social Structure" to ensure that the school and how it is organised "promotes gender, racial and social class equity" (Banks and Banks, 2007, p.22). Although all the teachers could see the benefits of having positive role models, at the time of this research, there was only one Black teacher in a school that had 89.2% of pupils speaking English as an additional language. The head teacher expressed he was keen to address this, as well as restructure the staff composition to get Black, Asian and Minority Ethnic staff in senior leadership positions rather than mainly in roles such as dinner supervisors. Teachers were aware of barriers to teaching a Multicultural Curriculum (section 8.3). They spoke positively about strategies put in place by senior staff and themselves, which continued to improve their potential to deliver a Multicultural Curriculum for the school, such as monitoring planning, children's books, displays and organising CPD.

The Headteacher and teachers interviewed provided some useful *recommendations* (section 8.3 Ways Forward) for teacher education institutions, to better prepare teacher

trainees to deliver and implement a Multicultural Curriculum in school. Although these recommendations were provided by a small sample of teachers, I accepted their views as they revealed their own experiences of their teacher education and how it could have prepared them better for going out into school. These recommendations were particularly enlightening since it was evident from the responses that their teacher training did not prepare them adequately. I can add other recommendations to this list, to assist trainee teachers being more culturally responsive and prepared to teach a Multicultural Curriculum:

- Have a "vision of what culturally responsive teaching entails and an understanding of what culturally responsive teachers do" (Villegas and Lucas, 2002, p.30).
- Ensure courses on Multicultural Education and the curriculum are compulsory parts of their teacher education course.
- Ensure diversity is reflected in all subject areas.
- Examine examples of sample curriculums to see if they reflect a Multicultural Curriculum or not.
- Build good relationships with pupils.
- Find ways to know more about the lives of your pupils, their hobbies and goals (such as the Culture Box Project).
- Build upon the previous knowledge of the pupils.
- Recognise that ALL students are capable, whatever their cultural background.
- Have discussions in seminars related to own views of culture and identity, and deal with negative attitudes.
- Use the expertise of parents and community members (see parent and community interviews).
- Respect cultural differences and see the similarities.
- Recognise how schools and society are connected and avoid favouring individual students over others due to race, class, gender, etc.; and
- Be prepared and willing to help make changes within the school linking to the critical paradigm of transforming education for it to be equal and just.

Children, parents, the community and culturally responsive teachers working together help the curriculum to be more culturally relevant to pupils and help address inequality, omissions and inaccuracies and provide a place for a voice for all. This kind of collaboration

also broadens knowledge and develops the pupils' skills in communication, critical thinking, multiple perspectives and interpretations. It also empowers the school to make changes to provide a Multicultural Curriculum and school structure that improves teaching and learning.

The final part of this discussion centres on answering the research question, "What is my role as a researcher and facilitator in contributing to a Multicultural curriculum?"

As a black woman, elder, teacher and researcher into a Multicultural Curriculum, I have undoubtedly included examples that reflect my cultural heritage. For example, many of the writers, poets, philosophers, inventors and singers embraced in my research were people who had a profound impact on my childhood and cultural development. However, I do want to stress that within a Multicultural Curriculum, the "Content Integration" of Banks (2007) insists that the curriculum includes content from a range of cultures and groups. My research includes an example of a pedagogy that can be applied to a variety of cultures that exist within the schools and outside.

Knowledge and Understanding

Banks (2009) emphasises the *acquisition of knowledge* through *investigation* and *understanding*. Throughout the Culture Box Project, the children and I, as a teacher, showed evidence of gaining knowledge as the participants *shared* their research into the meaning of their names. I also *learned* aspects of the Muslim religion that I did not know previously, particularly from Iqra, who told us about the "angels on our shoulders who keep account of the good and bad things we do". The participants were able to share knowledge about their culture that helped provide them with a secure *identity* as they were all confident in knowing and learning aspects of their culture as well as that of the other participants. The children were able to ask questions critically and to understand who they are, which provided them with the power to know their experiences could be included in the school curriculum. The Muslim children were particularly firm in their beliefs and were keen to talk about them. Habib emphasised the *differences* between Christianity and Islam and it was important that I enabled the participants to know about the *similarities.* These included: belief in one God,

their sharing of similar prophets such as Noah, Abraham and Jesus, praying, and the use of the Subha beads in Islam like the rosary beads in some Christian faiths.

The children were able to research at home for the Culture Box and bring the results into school, sharing their knowledge from home for others (peers and teachers) to learn about their culture, race, religion and language.

Oldton School did not have a pattern of underachievement for any particular group, which showed the teachers were using the "Equity Pedagogy" dimension (Banks, 2014). The school's child-centred approach and emphasis on monitoring progress, attainment and achievement enabled any difficulties to be addressed early. Any problems that arose were solved by using strategies such as extra support in class, extra lessons, and adjusting the curriculum, teaching styles and resources to ensure pupils remain interested, engaged and learning (Section 8.2 Tackling Underachievement and English as an Additional Language).

What and how we can Learn - Critical thinking

Through the project, the *participants* and *I* gained an *understanding* of each other's religion, history, art, food, clothes, culture, family trees and interests. In addition, the children used skills such as critical thinking, speaking and listening, mind mapping and writing. Giroux (1997) stresses how important it is to *involve parents and family members* in education because *teachers* can learn and benefit from:

> the diverse resources offered by the community. In doing so, they can give the schools access to those community traditions, histories and cultures that are often submerged or discredited within the dominant school culture.' (p.111)

This critical pedagogy should empower teachers to transform themselves and the education they provide.

The *children* were able to learn from their *parents* during their project by going home and explaining the project to them, obtaining information about their names, family trees and family journeys. The majority enlisted their parents' or siblings' help to find artefacts to put in

the Culture Boxes. The information they gained enabled them to provide each other with *access to a range of cultures* in order to develop knowledge about their own culture and raise awareness of the culture of others. This cascaded into the participants developing a *positive image* of themselves and each other. Evidence for gaining confidence was shown when the children were, at first, hesitant to speak their mother tongue at school. With encouragement and the examples, I provided, the children were soon much more confident to share knowledge of their mother tongue and began counting and teaching each other words and phrases.

Hernandez (1989) provided a range of goals for Multicultural Education, such as encouraging pupils to *think critically*. I found the children were developing *curiosity* as they asked each other questions and made comments. They showed examples of *good learning* as they offered their own points of view as well as allowing others to express theirs. The children *appreciated* each other's cultures and their contributions. They were also able to explain what they had learned from the project. The children were *actively engaged* in sharing their stories and showing excellent *communication skills*. The *environment* the children and I created was positive and conducive to learning and respect. The children were allowed to *make their own decisions* about choosing which artefacts they included in the Culture Box and who they included on their family tree.

Other skills were used and developed using the Culture Box, such as *observation* of the artefacts, *concentration, turn-taking, questioning and forming opinions.*

The Culture Boxes also related to Banks' "Equity Pedagogy" if we consider the way children learn. As the Culture Box was accessible to a range of ways in which children learn because it was a v*isual* resource, the pupils listened to each other tell their stories using the *Auditory and Verbal* styles, as well as *Kinaesthetic* as they were able to physically hold the artefacts. The Culture Box pedagogy was also a social activity in which the children co-operated as they worked as a group.

The children enjoyed telling their family stories and according to research by Phillips (2000), the process of telling their stories, "has the ability to build a greater sense of

community, enhance knowledge and memory recall, support early literacy development, and expand creative potential in young children" (para.2).

Finally, all the skills discussed should enable the children to achieve success at school, that enables them to have access, power and opportunity. As Turkle (2007) states, the "evocative objects" should help "open our world in unexpected ways" (p.7). When I returned to see the children four years later, it was pleasing to hear the head teacher say all the children involved in the project had acquired good academic results ready for secondary school. I would like to think I played a small part in building their confidence to achieve and do well at school.

The telling of stories was an opportunity for the children and teachers to *learn* about culture, community, and language. The Culture Box supports children to learn about and share the stories and history of their own cultures and community.

Reduce Prejudice and stereotypes.

Banks (1995) believes that to *reduce prejudice,* we need to have the right *attitude.* During the project, the children revealed a good attitude. They worked *cooperatively* with each other and *appreciated* each other's contributions, by listening attentively to each other and making valuable comments. They *challenged stereotypes* such as Iqra wearing blue shoes in a photograph and Habib thinking it was a boy. Similarly, I assumed that Adele would talk about eating Caribbean food in Jamaica when instead, she had scrambled egg on toast for breakfast. Likewise, Adele assumed that Michelle was born in England rather than in Jamaica.

The Community narrative stories are examples of how to support Banks' "Prejudice Reduction" dimension, as community members from different races and backgrounds can be invited into school. The stories can enhance a Multicultural Curriculum as it exposes pupils to positive perceptions, hear accurate information, engage with positive role models and think critically, as they are allowed to ask questions that challenge negative attitudes.

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10.3 Conclusion

This research has provided evidence for the value of the pedagogy of Culture Boxes using artefacts. I found that it supported teachers to use the experiences and narratives of the children within the curriculum to help develop a wide range of skills. It reinforced the use of different teaching and learning styles, particularly the dialogic approach to learning. The parents and community members participating in the Culture Box project showed the benefits of their participation in the school and the curriculum. As shown in Tahira's positive response to the project. "It's great! It's good! where children can bring in their culture and learn about each other's culture."

In addition, the project helped to develop good relationships between pupils, through gaining *knowledge* of each other, sharing and accepting each other. Most importantly, this Culture Box Project allowed time for the pupils to have a *voice* to express and discuss who they were. It helped the children to be engaged in bringing the contribution of their cultures to the curriculum. They were now the "teachers", offering and sharing knowledge, revealing Banks' goal of acquiring "Expanded Knowledge" of various cultural and racial groups. This knowledge, in turn, helped to strengthen cultural and inter-cultural awareness, extend children's own cultural identity, and their meaning-making and interpretation abilities and therefore reduce stereotyping and racism. According to Lubar and Kendrick (2001), the "Meanings in artefacts are made not just in their own history, but beyond them, in thoughts and conversations that flow around the objects" (p.7).

Implementing a Culture Box project in all primary schools would enable teachers to understand the cultural background and community of their pupils and therefore become culturally responsive and avoid stereotyping and generalising particular groups. Teachers and trainee teachers will be more prepared to work proficiently with students from a diverse range of backgrounds. They will have the necessary knowledge and pedagogy to implement a Multicultural Curriculum. Moreover, using aspects of interpretivism and critical theory enable them to be aware of the inequality of power and injustice that affects education and able to make changes to enhance the curriculum and help change society.

11. Conclusion

11.1 Research Questions

This research aimed to explore how children, parents, teachers and the community can be engaged in supporting and implementing a Multicultural Curriculum in a primary school. To achieve this aim, I reviewed international literature on Multicultural Education and the curriculum with an overview of its history in England from the 1960s onwards. The literature review provided me with a good foundation of knowledge as well as the opportunity to recognise, compare and evaluate the work of other researchers in this field, even if I did not agree with some views or found gaps. I found the "Five Dimensions" of Banks to be in line with my understanding of Multicultural Education and the Curriculum, and this research is one way in which I can contribute to enabling the dimensions to be achieved.

Returning to the four main research questions, I begin by answering:

1. *"How can schools engage children in supporting a Multicultural Curriculum?"*

I designed and implemented the pedagogy of a Culture Box in which personal artefacts were placed to elicit the children's narratives about their home and family culture. I found the children were able to reveal and share their family stories, culture, language, traditions, religion and contribute to their sense of identity and future ambitions. The Culture Box provided the opportunity to cater to a range of learning styles of the pupils. Pictures and other artefacts helped those children who learn visually to keep their attention to interpret and gain information. Auditory learners gained through listening to the presentations and conversations, and kinaesthetic learners could use a hands-on approach as they took the artefacts out of the box, examined them and showed them to each other. Verbal learners were supported to speak clearly to describe the artefacts as well as converse and question each other using dialogic communication. The project also enabled the children to have a voice and the confidence to use their mother tongue at school. Social learners were assisted

by collaborating, working as part of a group and developing communication skills to share and take turns to tell their Culture Box stories.

2. "How can parents and the community contribute to children's learning within a Multicultural Curriculum?"

This question was answered by conducting semi-structured interviews with parents and community members telling their stories of migration, life experiences and thoughts on children's education. One of the main themes to appear through the analysis was that although they were individual narratives, they revealed a picture of a society with its racism, struggles, joys and achievements. The history of migration and how and why the parents came to England tells as much about Caribbean, African, Indian and Pakistani history as it does about British history because they are so intrinsically linked. Family stories are a part of history and an invaluable source of cultural information to include in the curriculum in school to facilitate pupils and teachers in understanding their own and their community's identity. Community members' and parents' participation in school provides an important example of role models for the self-esteem of the children and encourages communication and knowledge acquisition between parents and teachers.

3. "What are teachers' perspectives on Multicultural Education and their potential to deliver and implement a Multicultural Curriculum?"

Semi-structured interviews identified that the teachers' understanding of a Multicultural Curriculum was focused on celebrations and religion. However, a Multicultural Curriculum is much more, as noted by the N.A.M.E. (2003) organisation, as it addresses racism, sexism, classism, ableism, ageism, liguisticism, etc. The teachers were able to recognise that there are barriers that exist, that can hinder the implementation of a Multicultural Curriculum (see section 8.3) but were confident that there were no barriers at Oldton Primary School (see Appendix J re: Planning and I re: Tinga Tinga project).

The majority of teachers agreed that their teacher education training prepared them inadequately for teaching a Multicultural Curriculum in school. Their knowledge and understanding of a Multicultural Curriculum were gained through their teaching experience and CPD training in a school setting, supported by EMAS. However, they were able to provide excellent suggestions to support future teacher training (see section Ways Forward).

The final research question asks:

4. *"What is my role as a researcher and facilitator in contributing to a Multicultural Curriculum?"*

In my role as a researcher and through the methodology of Narrative Inquiry, I was fortunate to access the rich history and cultural heritage of the children, parents, community members, as well as my own.

As I interpreted and analysed the collected data, I was able to see what diversity looks like in the classroom and how it could contribute to a Multicultural Curriculum and do justice to the time and effort the participants gave to sharing their stories.

As a researcher, examining the breadth of literature, particularly the work of Banks, Fanon and Stuart Hall, has facilitated identifying skills, values and other benefits to be gained from a Multicultural Curriculum, as well as providing further information and knowledge of the development of a Multicultural Curriculum over the years.

I examine my own position within the research in "Thoughts on Positionality" (section 4.4.2), where I bring my personal past and present experiences, education, and teaching, as well as bringing my race and cultural background to the research. In contributing to diversity, the researcher in me wanted the children, parents and community members to have a voice. Their words and history have a valuable part to play within the curriculum. Most of all, I wanted to implement change in the Curriculum to advance learning, self-identity, social justice and equity. It is essential to learn from the past to make changes for a better future.

11.2 Contributions, implications, and limitations.

Contribution to Knowledge.

The following are areas where I have contributed to the field of Multicultural Education and the curriculum. I have:

- Designed and implemented an original pedagogy of a "Culture Box" which used personal artefacts to elicit narratives about home and family culture, to promote understanding, respect and appreciation for identity and diverse cultures.
- Used the Dimensions of Banks (2014), to bring together the narrative approach and pedagogy for a Multicultural Curriculum.
- Illustrated ways in which to use the artefacts, to engage children, parents and the community in enhancing a Multicultural Curriculum in a school, influenced by Freire's (1972, 2000) use of artefacts as educational material.
- Provided findings that demonstrate what can be learnt from using interviews and artefacts in the Culture Box.
- Provided an overview of the history and benefits of Multicultural Education and contributed to the literature and ongoing academic debate.
- Reasserted the significance of Multicultural Education and the ongoing debate and work on Decolonising the curriculum.
- Reflected up-to-date teacher perspectives on Multicultural Education and presented recommendations of additional ways that future teacher trainees can be supported to deliver and implement a Multicultural Curriculum.
- Contributed to the development of critical skills for the children.
- Used the Culture Box to provide the opportunity for children to have a voice by talking about their artefacts and sharing their culture with their peers. It is their chance to be the teacher and educator.
- Linked the Critical Interpretivist paradigm to the participants' interpretations of the artefacts and their life experiences to be able to help critically change practice in school and have an impact on society by helping to reduce racism and discrimination.

Implications for Policy and Practice

Some policies have been written, put into folders on the top shelf and never referred to again. Policies relating to Multicultural Education and the curriculum must have a clear purpose, be easy to understand and accessible as well as adaptable. The policy should provide clear guidance on how it can be implemented practically and therefore used daily. There is the need for a clear commitment by ALL staff and parents to develop a Multicultural Education policy and curriculum that includes the development of skills, knowledge and attitudes that prepares pupils for a Multicultural Society.

In practice, the 2014 New Early Years Curriculum section "Understanding the World" (p.10) would be an ideal place for teachers to implement the Culture Boxes with young children, their families and community. However, I have used them successfully in this research with Year 2 pupils as well as during my past teaching experience. This pedagogy has the advantage of encouraging free, informal and spontaneous conversations that enable a comfortable environment and relationship to be built between teachers and pupils, one where children, parents and community members provide the knowledge and teachers can learn from the children.

The teachers were able to make practical suggestions of how teacher education institutions can help prepare teachers for working in diverse schools and implementing a Multicultural Curriculum.

This research aimed to support implementing policies to engage parents and the community in the school. It has enabled parents to contribute to the curriculum through the rich data they provided from their interviews. The data produced were historical, personal, cultural, religious and socially situated in the past and the present. The children were proud that their parents were able to come to school and share their family stories. It was a parent (Idris) who provided an excellent quote for a chapter, "Without education, we switch off the light."

The parents felt valued that they were able to contribute to the Curriculum and reflects the author Banks' dimension of "Empowering the School Culture" by empowering communities.

The children's artefacts, their presentations and discussions enhanced their knowledge of each other's culture, interests and family backgrounds, which links to Banks' goal of expanding knowledge of various cultural and racial groups (2014, p.47). A range of learning styles was accessible to the children and they became the educators, who developed empathy and mutual respect of each other's contributions.

There was an observed difference in their improved confidence to voice their opinions, particularly from the more reserved members of the group. It was evident that they were now discussing issues that they had not spoken about in such detail at school before. They displayed how the environment created had made them feel safe and secure to express their views and have a positive self-image of themselves and others as they were now more aware of their rich and diverse community. As the psychologist Dr. Joyce Brothers commented: 'A strong, positive self-image is the best possible preparation for success in life' (cited in Chang, 2006, p.43).

Limitations to the Research.

I am aware that this research does have some limitations.

- As a part-time doctoral student, working four days a week, I was limited to the collection of data from a small group of participants. The group was composed of two community members, six pupils, three parents, one head teacher, four teachers and two trainee teachers from Oldton Primary School. These small numbers can have implications for the generalisation of pertinent points. Putting the onus on the views of a few participants to represent the experiences of a much larger group may not be completely sound.
- I would have liked to interview all six parents, but some did not reply to the invitation or were occupied with other commitments.

- There were disadvantages due to seeing and interviewing the parents and teachers only once because I found sometimes, I came away from the interview and thought of other important questions I would have liked to ask.
- I was conscious of using too much of the busy parents' time and therefore restricted the interviews to 45 minutes each. In fact, they were quite willing and visibly happy to talk and share their stories much longer.
- I interviewed my own parents as community members, which entails the prospect of bias.
- I have had to rely on participants' memories, which could be selective as well as contain omissions.

11.3 Recommendations for Further Research.

This section looks at new avenues of inquiry to branch from this research.

- To implement the Culture Box project in a school and research the impact on all 30 pupils in the class and the teacher.
- To implement the project in a school that may be classed as less culturally diverse.
- Teachers can introduce the project by sharing their own artefacts with the children.
- To provide a future plan of how the Culture Box can be implemented realistically.

   PLAN

The average school year consists of 39 weeks.

One class taking part in the project with 30 children.

One child per week to present their Culture Box during a 30-minute session including question and answers.

- Use artefacts in school CPD for teachers. The teachers bring 2 artefacts that mean something special to them and reflect their history and cultural background. They present their artefacts and have an open discussion to highlight what they learnt from the artefacts and what benefits this type of activity can produce.
- To investigate other ways in which school can be encouraged to use children, parents and the community members regularly to support the school curriculum.
- Every family in school to have a Culture Box.
- To implement the Culture Box in a Teacher Training Programme and encourage students to reflect:
- How would they use it in school?
- What they consider to be its value?
- What have they learnt from the Culture Box?

- How would they record and store the stories of parents and members of the community?
- How could they develop it further?
- How would they record and evaluate whether it had helped to prepare them better for teaching children from diverse backgrounds?

11.4 My Journey

My autobiographical reflection in this research journey has helped me to connect it to my personal narrative and places it historically in terms of political, social, geographical and cultural context. The artefacts and the stories and poems I have written and collected from the participants are a way of investigating different cultures and could contribute to Multicultural Training with the potential to help teachers as Mary Hermes (2006) collected "stories of dislocation, survival and triumph over adversity … to explore issues of Diversity and Difference" (p.6). The work aims to have a vision of "Equality and Justice", that provides a "Multicultural Democratic Life" (p.7). This links with Horkheimer's (1982) critical theory that has the aim to "Liberate human beings from circumstances that enslave them" (p.244) and bring about changes in education and society.

An article by Meta Y. Harris (2005) reveals the importance of writing autobiographies to tell your personal story and share your own history and culture. Harris writes: "Autobiography is, therefore, a valuable tool in Multicultural Education, where students and teachers both desire to learn about each other" (p.37). She emphasises how using autobiography can "develop better interactions between teachers and students and between diverse students in the classroom" (p.37). For the participants, as well as myself, telling our stories can enable us to be clearer about our identity and 'define […] and share [….] self-identity with the readers' and develop a positive self-identity (p.38).

My journey in education from my early years teaching at the Saturday Supplementary School, followed by work in Primary, Secondary and Further Education has allowed me the opportunity to implement aspects of a Multicultural Curriculum. However, as changes in

Government and Education Policies for schools has facilitated its omission, I have made it my mission to fight for its inclusion and so this research continues.

The Culture Box project is a practical pedagogy that can be implemented in schools, even with the present policy emphasis on British Values. Oldton Primary school has shown how schools can take steps to adapt the curriculum to be Multicultural. (See Appendices I and J.)

This research has been a priceless experience of learning. It has enabled me to examine the history and key ideas of Multicultural Education and the Curriculum. Theoretically I have shown the value of Banks' approach which has been of continued significance and successfully pulled together to support this research. Discovering the social psychology of Fanon and the sociological work of Stuart Hall have all impacted on my ideas and this research. The reading at times has been hard to process and likewise there were occasions of frustrating blankness as I attempted to write. A key motivator was my supervisor who said, "Mary, just write."

At present, I am sharing my research at conferences as well as taking part in the One Bristol Curriculum (OBC), which is working on developing a new curriculum for Bristol schools, with Black History as its focus. OBC aims to represent the community more and enrich the curriculum through the whole range of subjects.

City Academy in Bristol has been studying a new curriculum based on Bristol's Black History. A BBC (2019) report consisted of students commenting that the new curriculum was "important", made them feel "happy and confident" and made "a big impact". One of the teachers commented, "They are having a chance to really embrace who each other is and celebrate it".

Various universities and further education colleges are looking at decolonising their curriculum. Black Lives Matter events have pushed curriculum issues to the forefront with Bristol School of Education Black Lives Matter meeting (2020), emphasising the need to ensure there are "consistent, genuine interactions with non-white stories and people through the entire Curriculum".

Other protest movements such as "All Black Lives UK" are calling for the UK Government to make changes in the education system. This group is a youth-led movement that has stated amongst its demands:

- Decolonise the curriculum, teaching a historically accurate account of colonialism and Black British History.
- Ensure the presence of Black texts, topics and voices across all school subjects. (ABL UK, 2020, para.2)

It is interesting that as far back as the 1930s, the African American educator, Mary McLeod Bethune (1939) stated:

> We are living in a day when much attention is being given in education circles to the adaption of the materials of education to the life and experiences of the child. Great efforts are being made to provide materials for the consumption of the masses of people in order that there may be a larger knowledge of and a greater appreciation for the background and contribution the races have made to the cultures of the world. (p.9)

These suggestions for changes are significant for my research as I reflect on what I have learnt during my journey as a researcher. The holistic activity of the Culture Boxes enabled the children's narratives to provide an insight into their home culture and their parents provided a wealth of history in their narratives to ensure they are no longer strangers. (See figure.44, Strangers in the Box).

This is my contribution to practice and the engagement of understanding our heritage and all its richness. The special impact that the sharing of cultures during this research had on myself as well as the participants is something that I will treasure forever.

Using Narrative Inquiry revealed more than I ever thought possible, such as how open the participants were to reveal their stories and how much I revealed of myself to them, in the process of the project and interviews.

It is poignant that my parents passed away during the completion of this research. Their valuable contributions as community members highlight historical, cultural and social

information, but most of all for me they provided oral and written evidence that can be passed down through the family as well as play a role in a Multicultural Curriculum.

Our ever-changing, diverse society has and will continue to have consequences on education and the need to make curriculum changes, to ensure it is more diverse and Multicultural. Such changes will improve the practice of future and present teachers and provide guidelines that justify the training investment for teachers. However, most of all is the aim to improve the learning and development of pupils in schools, to ensure they can believe that they have a valuable place in our society.

STRANGERS IN THE BOX

Come, look with me inside this drawer,
In this box I've often seen,
At the pictures, black and white,
Faces proud, still, serene.

I wish I knew the people,
These strangers in the box,
Their names and all their memories
Are lost among my socks.

I wonder what their lives were like,
How did they spend their days?
What about their special times?
I'll never know their ways.

If only someone had taken time
To tell who, what, where, or when,
These faces of my heritage
Would come to life again.

Could this become the fate
Of the pictures we take today?
The faces and the memories
Someday to be passed away?

Make time to save your stories,
Seize the opportunity when it knocks,
Or someday you and yours could be
The strangers in the box.

Anonymous

Figure 44. "Strangers in the Box" poem. Now recognised as a poem by Pamela Hazarim (2010

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APPENDIX A: Pupil Consent Form.

I am happy for my voice to be audio-taped

I am happy to be videotaped

I will decorate a shoebox and put artefacts from my family history and culture inside.

I am happy to present my Culture Box to my friends.

I am happy to present my Culture Box to my school.

I am happy to be interviewed.

Name:---

APPENDIX B1: British Values at Oldton Primary School.

The DfE have recently reinforced the need "to create and enforce a clear and rigorous expectation on all schools to promote the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs."

The Government set out its definition of British values in the 2011 Prevent Strategy, and these values were reiterated in 2014. At Oldton these values are reinforced regularly and in the following ways.

Democracy

Oldton is a UNICEF Rights Respecting school. Each year the children decide upon their class contracts and the children have a good understanding of their rights associated. All the children contribute to the drawing up of the contract.

Children have many opportunities for their voices to be heard. We have a school council which meets regularly to discuss issues raised in class council meetings. The council genuinely effects change within the school and has recently formed a 'Oldton Cares in the Community' campaign in which children address issues within the local area. Two council members for each year group are elected by their class.

At the start of Year Six, house captains are nominated and voted for once individuals have applied for the role.

The Rule of Law

The importance of Laws, whether they be those that govern the class, the school, or the country, are consistently reinforced throughout regular school days, as well as when dealing with behaviour and through school assemblies. Pupils are taught the value and reasons behind laws, that they govern and protect us, the responsibilities that this involves and the consequences when laws are broken. Visits from authorities such as the Police and Fire Service help reinforce this message.

Individual Liberty

Within school, pupils are actively encouraged to make choices, knowing that they are in a safe and supportive environment. As a school, we educate and provide boundaries for young pupils to make choices safely through the provision of a safe environment and empowering education. Pupils are encouraged to know, understand and exercise their rights and personal freedoms and advised how to exercise these safely, for example through our E-Safety and PSHE lessons. Whether it be through choice of learning challenge, of how they record, or participation in our extra-curricular clubs and opportunities, pupils are given the freedom to make choices.

Mutual Respect and celebration of different faiths and beliefs.

Mutual respect is at the heart of our school values. Children learn that their behaviours have an effect on their own rights and those of others. All members of the school community treat each other with respect.

As a school community, we celebrate cultural diversity, therefore we place a great emphasis on promoting diversity with the children. Assemblies are regularly planned to ensure that they include a range of celebrations from a variety of faiths and cultures. Our RE and PSHE teaching reinforce this. Members of different faiths or religions are encouraged to share their knowledge to enhance learning within classes and the school. At Oldton we will actively challenge pupils, staff or parents expressing opinions contrary to fundamental British Values, including 'extremist' views.

APPENDIX B2: Summary of Curricular Opportunities designed by a school to support teaching British Values

Objective	Year	Subject	Unit of Work	Learning Outcome
1. To identify with different people and their cultures	Y2	Geography	A Locality in India	We can say what part the market, temple and community hall play in the life of Chembokali
2. To respect the opinions and beliefs of others	Y6	RE	Judaism	We can identify artefacts worn by Jews during worship and explain why these are important
3. To uphold the rule of law	Y3	Citizenship	Rules and Regulations	We can name groups of people who make rules and have some idea how rules are enforced
4. To appreciate the importance of equality before the law	Y4	Citizenship	The Rights of the Child	We can conduct a discussion about the rights we feel each child should have
5. To cherish the individual liberty afforded to citizens of these islands	Y5	Citizenship	People are Equal	We can recognise the restrictions imposed by political systems such as apartheid
6. To support the principle of freedom of expression	Y4	PSCE	Good to be Me	We can contribute to discussion and express an opinion clearly and effectively
7. To have some understanding of how a democratic political system works	Y6	History	At the Time of Pericles	We can compare the nature of Athenian democracy with a modern democratic system
8. To understand and exercise the notion of fair play	Y2	PE	Team Games	We can understand that to break the rules should be an accidental and not deliberate act
9. To be committed to personal and social responsibilities	Y2	PSCE	Taking Responsibility	We can appreciate that actions have Consequences
10. To develop a sense of community and togetherness	Y6	Citizenship	Serving the Community	We can address a range of community issues and contribute to solving them
11. To be aware of significant personalities, events and turning points in our history	Y3	History	Elizabeth and the Spanish Armada	We can explain why the Spanish Armada was Defeated
12. To be conversant with examples of British creativity and/or culture	Y5	Science	Forces	We can describe how scientists like Isaac Newton developed the theory of gravity

APPENDIX C: Excerpt from a Pupil Transcript

Iqra's Culture Box

Excerpt from Iqra's transcript, to demonstrate my approach to data collection and analysis.

1. **Map Artefact**   **Theme: Pakistan**

Iqra; My dad made me a map. *(Contribution from dad, who had time taken to draw the map etc.)*

Me: Fantastic. I'm really glad your dad helped you do something towards it.

Iqra: It shows the countries near Pakistan. *(To set the cultural context and that it was important for us to know).*

Me: Is that where your family are from?

Iqra: Yes

Adele: She's from Pakistan *(Shows her knowledge of where her friend is from. Had they discussed this?)*

Me: Michelle, were you born in England or somewhere else?

Michelle: I was born in Jamaica

Me: Where about in Jamaica?

Michelle: Kingston. *(Good awareness of areas in Jamaica)*

Me: Where in Pakistan were you born Iqra?

Iqra: I can't remember. *(Need for some children to know and remember the specifics of where they were born.)*

2. **Theme : Religion**

Me: Where in the world would you like to visit?

Iqra: Saudi Arabia because of Hajj. My dad went to Hajj with his uncle. Its' called Umrah when you go around God's House seven times. *(Reflecting her knowledge of her religion and how important it is to her and the family. Religion)*

Me: Can you tell me about some of the prophets in Islam as some are the same in Christianity.

Iqra: There is Noah Alyhi salam, Ibrahim Alyh isalam, Ismail Alyhi salam, Yusuf Alayhi salam, Isa Alayhi salam. Alayhi salam means Peace be upon him. **(Good knowledge for six years old)**

Me: Yes, Isa in Christianity is Jesus. *(Showing her the similarities between Islam and Christianity)*

Iqra: As a Muslim, we do not eat pork or ham.

You should not have tattoos cause it's marking your skin and when you pray there are angels on each shoulder all the time. One keeps account of the good things you do and another counts the bad things you do.

Muhammad Sallallahu Alayhi Wa Alayhi wa salam (Peace be upon him) our main prophet had 12 wives. **(Again, good knowledge of her religion and teaching her peers and myself things we did not know.)**

I also want to go back to Pakistan. All my cousins are in Pakistan. I never get bored and I did not get shouted at as my aunty would be on my side. I flew kites and I sat on my uncle's motorbike and I squeezed him so tight. *(The role of extended family.)*

3. **Family Photo Artefact Theme: Names**

Adele: Is that your mom's arm.

Me: It could be because someone would be holding you as you were small.

Iqra: I look **like my Dad?**

Me: Michelle, do you look like mom or dad? *(Is there a different significance if they look like Mom or Dad? Explore further ?)*

Michelle: I look **like my dad.**

Tajmal: My dad named **me after his brother.** *(Train of thought changes subject matter onto* names*)*

Me: Habib, how did you get your name?

Habib: I think my mom.

Me: Why did she choose that name?

Habib: I don't know.

Amal: My name **is because my Aunty's name is Amal.**

Me: I'm named after my Aunty too, which is after my Dad's sister and my middle name is after my mom's sister. *(Highlighting similarities)*

Adele: I was named **after both my aunties. My adopted Aunty is Adele. They both live in America. My adopted Aunt lives in New York and the other one lives in Miami. My mom put them together.**

(To explore names further, e.g. meanings since they seem to enjoy talking about them)

Analysis: **Colours used to code transcripts**

⬭ (green)	Me (interviewer)
⬭ (blue)	Interviewee
⬭ (red)	Other participants
⬭ (orange)	Broad Themes
⬭ (black)	My reflections ready for analysis

APPENDIX: D Excerpts of Field Notes of class Observations. 16/06/15

Studying 'An Contrasting Location – Kenya'

Work Based on Tinga Tinga Tales from the art and stories fromTanzania and Kenya in Africa. Content Integration of James Banks – Integrating diversity and different cultural groups in the lessons.

Children seated on the floor, with teacher to the side of a screen.

Teacher Question.- What would you like to find out about Kenya? (See Post-its p.381)
Knowledge Construction of Banks – Encourage investigation.

Teacher commented on the questions the children provided using encouraging words and praise to them and agreed to include these questions and information to answer them in future lessons. **(Ways of including pupil's views as a basis for future learning, being informed, taking them seriously towards developing an understanding of the world) Equity Pedagogy of Banks- teacher uses methods to help pupil success.**

The children began a Creative Writing lesson using 'Talk For Writing' approach by practicing some Swahili words the teacher asked them to repeat.

Jambo/Hello   Asante/Thank You   Sawa/OK   Asante Rafiki/Thank You My Friend.

(Children responded enthusiastically and proudly to learning words from another language, particularly Adele. Prejudice Reduction of Banks – to help pupils have positive attitudes towards other races, as well as their own.)

Teacher initiated a Text Map based on 'Talk for Writing.'

The teacher began by introducing a video of a Tinga Tinga Story called 'Why Zebra Has Stripes' **(Good use of catering for different learning styles –visual, auditory. Story based on traditional African folk takes and paintings from Tanzania, the animated stories were made in Kenya. Content Integration of Banks using content from other cultures)**

Then the book is introduced with the children reading along with additional discussion. Children are encouraged to learn parts of the text by heart. This included talking, drama, comprehension and story maps. (**Developing reading skills and understanding, therefore ensuring academic success in reading.)**

       Example of Children's responses – 'Africa has some fantastic animals.'
       'Animals can be helpful-they can carry things for you'.

Teacher : How do you think the animals felt? **(Developing empathy and understanding of feelings.**

       Child response: 'Zebra must have felt sad with no stripes.'
       'Zebra felt sad and not included.'

They used the pattern of the story to create a Text Map where they decide to change the title of the story. Children provided their own ideas, e.g.

'Why Can a Parrot Talk?

'Why is Parrot Colourful?'

Children go back to their seat and adapt their text map with extra pictures they designed themselves.

Children write the story.

Children create their OWN story text map.

Children write their own story

Reminders from Teacher – Steps to success
Follow your text map
Use adjectives, adverbs, group of 3 e.g. plain, dull and ordinary, colourful, fun and patterned, stop, look and listen/beginning, middle and ending etc.
Different sentence starters
Always remember capital letters, full stops, finger space.

 (High teacher expectation, lesson aims were clear and the children could see a good model on which to base their writing. Teacher comments on marking guide the children on how they could improve their work further. Noted teacher comments for marking placed in the margin or at the end of their work) e.g. Consider using more adjectives, connectives and sentence openers

Excerpt of Creative Writing by Adele.

You see there was a time a generation ago, when Zebra didn't have stripes. Her

coat was plain, dull and ordinary. All the other Tinga animals were colourful,

fun and patterned. So Zebra didn't feel included.

'Oh, how I wish I had beautiful stripes like Okapi'

Zebra wished and she sadly went to hide behind a wide tree covered in sticky

vines.

By Adele age 6

APPENDIX E: History of The Guitar.

Evidence of how artefacts of the 21st century can be used in school to encourage pupils to research their origins.

The predecessors of the guitar were lute-like instruments that can be found on the walls of the tombs of the Ancient Egyptians around 1350BC. The word lute comes from Arabic, which means 'wood.' It is interesting to see that the origins of the lute has been disagreed and debated about by various organologists. Smith (2002) claims the lute originated 'in central Asia, through its introduction to Europe by Arab invaders, who introduced a musical instrument called the Ud, from 711-1492, to its prominence as the "king of Renaissance instruments" in courtly circles.' Further discoveries point to even earlier origins with lute-like instruments found in Egypt and Iraq.

Image: Egyptian relief showing musicians playing lute-like instrument 1350BC. **Source**: http://www.self.gutenberg.org/articles/Lute

There were lutes in Mesopotamia more than 3000 BC, clay tablets on the temple Bel from 2500 BC and Hittite sculptures found in Syria.

1.

2.

Image 1:   A clay tablet, showing a bearded man playing a lute-like instrument. 2500BC (Source: http://www.self.gutenberg.org/articles/Lute)
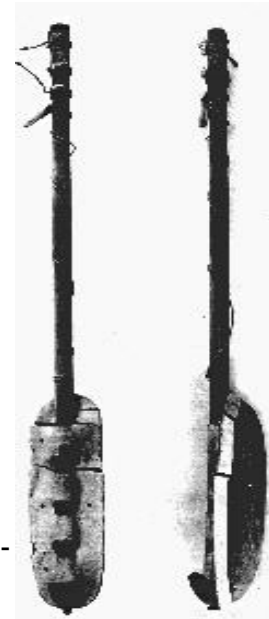
Image 2: The Oldest guitar-like instruments found dated to be over 3500 years old. (Source: http://www.self.gutenberg.org/articles/Lute)

This instrument belonged to Har-Moses, who was an Egyptian singer. His tambur had three strings running down its neck with a plectrum attached with string (I guess to avoid losing it like Franklin often did.) and the box is made of cedar wood with a rawhide cover for the soundboard.

Image: This 3300-year-old stone carving found in Turkey shows a Hittite guitar-like instrument.

Source: Guy, P. (n.d.) A brief history of the guitar. https://www.guyguitars.com/eng/handbook/BriefHistory.html

Additional reference: Smith, D.A. (2002). *A History of the lute from antiquity to the Renaissance.* Lute Society of America Inc.
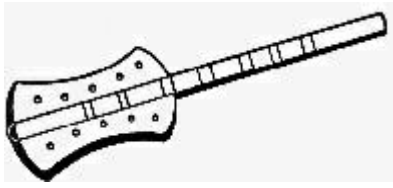
APPENDIX F: Guidelines to **prepare a class**
for community members.

The Open University article (2016) suggests the following guidelines on how to prepare the

class for a visit from a community member.

- Ask your principal/head teacher's permission to invite the visitor.

- Identify who you would like to ask.

- Ask if they would be willing to come.

- Talk to your class about the visit and what they would like to know.

- Ask them to write an invitation to the visitor.

- Plan with your class the questions they want to ask.

- Agree together with your class, who will do this.

- Discuss how you will sit when the visitor comes – in rows or in a horseshoe

   shape so that everyone can see.

- Confirm the visit with your guest and tell them what will happen.

- Ask them to bring some things to show the class. (Open University, 2016)

APPENDIX G1: Michelle's Mind Map

APPENDIX G2: Amal's Mind Map

My name means life

My family
I have 3 sisters and my mum and dad
I was born in Bristol

My parents are from Somalia
My parents met in Bristol

I like lasagne

My dad makes eggie machine

When I grow up I want to work with horses.

I like the school because I get to learn something everyday.

Me

I like where I live because it's near City Centre.

At home I speak English and Somali

I would like to add to my list to do a picture of my grandparents

I like to play football and hockey

I would like to visit Dubai

My favourite subject is English and Science.

APPENDIX G3:   Adele's Mind Map

I was hamed after my uncle and my hame meahes a late visitor.

I woude like to visit saudi Arabia so I can See p god's House

I like to eat rlce ahs dahl.

I like were I live becas my family live their.

I would like to put a fyew thihgs of my grand parents next time.
His waiting sticr
her glasses
His bell

my favirot book is 'DO igloos Have loos? I like art

Me

At home I speek punjabiand to my brother and sisters I speek english

I injoy playing football.

when I grow up I want to be a poies officer.

My family
2 brothers
2 Sister
1 mum
1 Dad

5 fishes my mum ahd Dad were born in I was born in birmingham. Dad pakistan.

APPENDIX G5: Habib's Mind Map

I would like to add to the book photo that I have a photograph book with photographs of family in Somililand.

My name means strong.

At home I speak in english and somali.

When I grow up I want to be a postman.

I would like to visit somililand because it would be nice and would be. It is at mike and Leeds bank.

My dad works at mike and Leeds bank.

My favourite dish is fish pas ta and chicken.

I like about my life is there is a car a park and I play football there.

The best thing I like about school is now we have astro for in the courts.

I have 2 sisters and two brothers and mum and dad. I was born in bristol. My Parents are from Somaliland. My Mums Mum is blind and my dads mum is def. After my mum came from Somaliland she went to london and stayed at her brothers house.

Me

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APPENDIX H: Excerpts from Grace's Interview Transcript.

Me: What would you understand by the term 'Multicultural Curriculum?'

Grace: I suppose it's an inclusive curriculum; that meets the needs of all the cultures of the children in our school or if you have not got a very multicultural school then give the children who may not be in such a diverse area access to different ways of life. It's just about having a curriculum that teaches about different ways of life, about different cultures and particularly when you have got a multicultural school you are bringing their heritage into it which is <u>really important</u> **but also teaching them about others** because you can get really stuck on the fact we have got a lot of Somali children so we have to do so much about Somalia. I think they are missing the point you bring in their heritage but it is important for them to see all those other cultures as well. **And it's about** making sure it fits in with where it fits. Not doing things for the sake of it. **(Sharing, recognition, tolerance, fairness, acceptance,)**

Me: Yes not forcing it

Grace: Not forcing it, but trying to make sure that you are doing enough to have that breadth.

Me: So what did your teacher training college teach you about a Multicultural Curriculum?

Grace: I have to be honest, I can't remember. It was quite a long time ago it was about 13 years ago. I trained in London so I did work in some schools for my placements that did have diverse groups of children. I did work in a couple of schools one in Brixton and one in Streatham. So I think I picked up from there about the curriculum and different ways of teaching children with English as an additional language. **I don't want to slate my Uni but I don't remember. It might be because it was a long time ago.**

Me: So you have talked a bit about your experiences of teaching students from culturally diverse backgrounds. You said you taught in London.

Grace: I did my training and all my placements were there. I did not have a teaching job in London.

Me: So then you came back to Bristol.

Grace: Yes I came back to Bristol and I taught in Balderham which is very different from here. It is predominantly white, a lot of disadvantaged children, because parents don't work.

Me: I think possibly because there was the Will's factory and I guess a lot of people in the area worked there and when it closed there was not a lot of income coming in.

Grace: As a community they have problems with race relations. I know people who work there and sadly there is still a lot of racism. It is not diverse it is really not. (lack of security, fairness, sharing, leads to fear, hostility)

Me: So you taught in a range of schools, did the schools that you have taught in provide CPD and training in Multicultural aspects of the curriculum.

Grace: More so here. We worked with EMAS team. This was quite a few years ago when I first came. They came to support and provide different ways of teaching English as an additional language.

They would also give ideas and strategies of how to engage with the children and bring in cultural diversity and bring in those links. We have worked with them and had more in-school CPD. So staff meetings etc. For designing our curriculum, making sure that we are including a variety of cultures and cover the things that cover that. More recently we have had the EMAS team in again to do staff meetings to talk about planning your curriculum. A bit like the topic webs that we do anyway but they would say that we should include some videos which were good from different countries so we had that and to be honest we have ongoing training and support which is particularly based on EAL learners. The curriculum stuff is more the CPD that we do for the Multicultural work that we do.

Me: Did you in your time working in a range of schools you have taught in did you find any barriers to implementing a Multicultural Curriculum?

Grace: I don't think so. Definitely not here. Definitely. Like I said, it is about trying to get the balance, of making sure you are not doing the' One,' Somali whatever. I don't think I remember there being any barriers at Balderham. It was more that we just did not do it enough I would say that was it. Trying to remember back. I don't know what they do now, it might be different, but back then it was not part of our.... like here we think about it in our curriculum planning. I would think that was the barrier, that we did not do it enough. It was not in the forefront of people's minds. It probably needs to be.

Analysis: **Colours used to code transcripts**

 Me (interviewer)

 Interviewee

 Broad Themes (Multicultural)
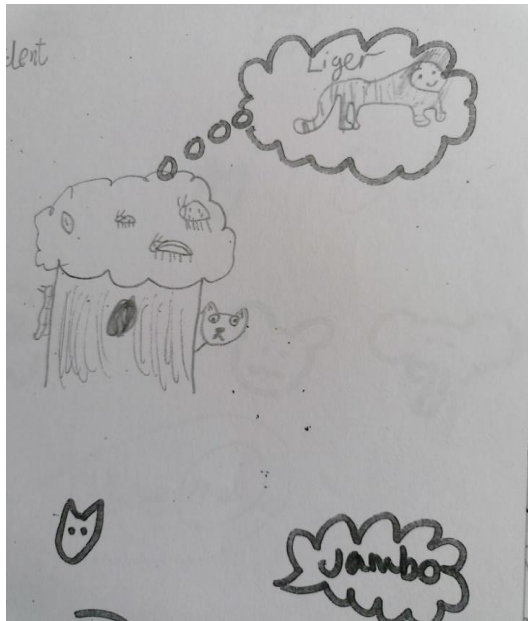
 My reflections ready for analysis

APPENDIX I: Tinga Tinga Work By Adele.

Using key Swahili words.
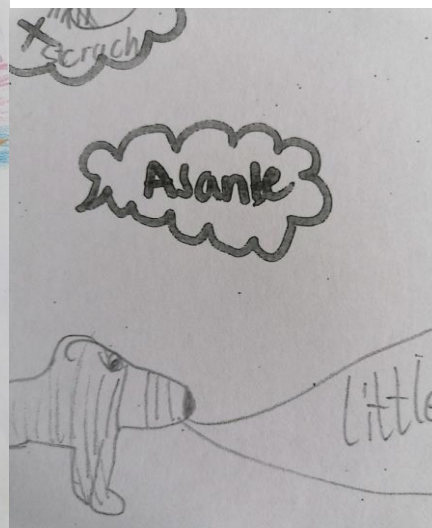

Jambo = hello in Swahili   Sawa= OK
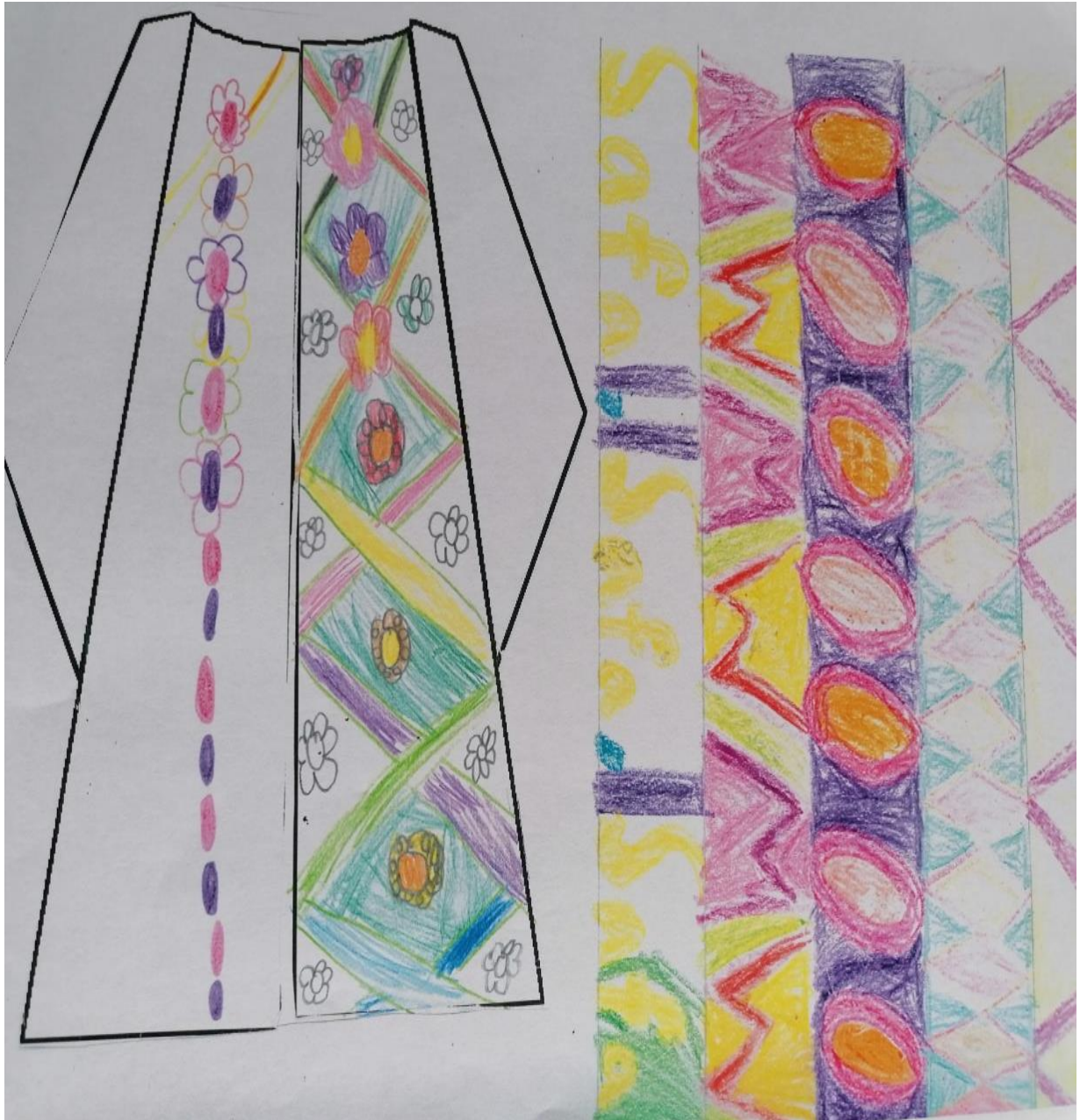

Art work Inspired by African Patterns   Asante= Thankyou

African Patterns

Asante Rafiki = Thankyou my friend

Designing Patterns for an African Outfit

APPENDIX J: EXCERPT FROM OLDTON PRIMARY Key Skills Planner

Literacy	Key Author: David Conway (Ireland)	
	Poet: Grace Nichols (Guyana)	
	Fiction Text: Lila and the Secret of Rain (Set in a Kenyan village) Text: Tinga Tinga Tales (Tanzania)	
Science	Link to Lila and the Secret of Rain **Know** -Seasonal changes across the 4 seasons. Observe and describe weather associated with the seasons and how day length varies. **Understand-** Compare different seasons and to say how weather has changed. Etc	
Computing	**Know**- To use technology purposefully to create, organise, store, manipulate and retrieve digital content. **Understand** – That I can find information using the internet which contains large amounts of information. **Do**- To research facts about Kenya using the internet. To produce a leaflet using word processor (Kenyan Fact-file)	
Geography	Contrasting Locations (Bristol and Kenya) **Know**- Name , locate and identify characteristics of the countries, capital cities and surrounding seas. **Understand-** Geographical similarities and differences, through studying the human and physical geography of Bristol and Nairobi. **Do**- Make a model of Nairobi/Bristol, labelling the geographical features. **Discussion**- would you rather live in Bristol or Nairobi, explain using geographical references.	
Art	Paint skills **Know**-To use range of materials creatively to design and make products. **Understand**- To use drawing, painting and sculpture to develop their ideas, experiences and imagination. To develop a wide range of art and design techniques using colour, pattern, texture, line, shape, form and space. **DO**- Produce paintings inspired by the illustrations from Lila and the Secret of Rain and Tinga Tinga. African patterns,	
DT	Cooking **Know**- Use the basic principles for a healthy and varied diet to prepare dishes. **Understand**- Where food comes from. **Do**-Design and make an African meal.	
Music	Composing **Know**-Experiment with, create, select and combine sounds using the inter-related dimension of music. **Understand**- How different instruments can fit together to make a piece of music. **Do**- Using a graphic score to compose and perform a piece of music in response to an illustration from Lila and Tinga Tinga.	
RE	Where do we belong **Know**- Explore the significance of belonging and how aspects of human nature relate to the practices of religion and belief communities.	

	Understand- Develop respect for an understanding of their own culture and beliefs and begin to realise that other people have different cultures and beliefs. **Do**: Draw and label a picture of a Jewish Leader reading the Torah	
PHSE	People around Us **Know**- to find out about people and places around the world. **Understand**: Recognise and respect the similarities and differences between people in different places. **Do:** Create a diary entry as the day in the life of.........	
PE	Unit 5 and 6 from Real PE	

APPENDIX K: Informed Consent Form

I, the undersigned, confirm that (please tick box as appropriate): ☐

I have read and understood the information about the project, as provided in the Information Sheet dated _____.

I have been given the opportunity to ask questions about the project and my participation. ☐

I voluntarily agree to participate in the project. ☐

I understand I can withdraw at any time up to the start of the interviews or project. If, however, you decide to withdraw, please let me know within one week of the interview or within one week of receiving a transcript of your interview or any other written materials to which you have contributed. ☐

The procedures regarding confidentiality have been clearly explained (e.g. use of names, pseudonyms, anonymity of data, etc.) to me. ☐

I have been provided with an explanation regarding the use of audio/video recordings for interviews and I give my consent. ☐

The use of the data in research, publications, sharing and archiving has been explained to me. ☐

I understand that other researchers will have access to this data only if they agree to preserve the confidentiality of the data and if they agree to the terms I have specified in this form. ☐

I, along with the Researcher, agree to take part in this research and agree to sign and date this informed consent form. ☐

Participant:

_____   _____
Name of Participant   Signature

_____
Date

Researcher:

_____   _____
Name of Researcher   Signature

_____
Date

Supervisor: Dr Sheila Trahar
Phone: 01123314400 Email: S.Trahar@bristol.ac.uk

Information Sheet

Researcher: Mary Phipps
Phone: ███████████
Email: ████████████████████████

Supervisor: Dr Sheila Trahar
Phone: 01123314400
Email: S.Trahar@bristol.ac.uk

Project Title:
How Do Teacher Training Institutions Prepare Teachers For Teaching A Multicultural Curriculum?

The Researcher:
I am Mary Phipps, a PhD student at the Graduate School of Education, University of Bristol.

The Research:
This research aims to examine whether a Multicultural Curriculum has been implemented in Teacher Training Institutions and schools. It also aims to identify how teaching and learning in a classroom can be enhanced. It will aim to achieve this by exploring the experiences of pupils, teachers and parents through narrative interviewing, participant observations and a Culture Box and Artefact Project.
The research has been subject to an ethical review by the School Ethics committee.

Why Your Participation is Necessary
Your contribution is valuable for this research as you will contribute to providing a holistic picture of a Multicultural Curriculum, from the training of teachers and their experience in school as well as the pupils' and parents' experiences.

What You Need To Do
1. To complete a short Personal Information Sheet, which provides basic information about yourself e.g. age, gender, qualifications and teaching experience.
2. Read an Information Sheet.
3. Sign an informed consent form.
4. Talk about your knowledge and experiences in teacher training / at school.
   These will be recorded on a Dictaphone.

The Data Collection Sessions
1. Venue: University or School.
2. Time Commitment:
   Heads of Department = 2 hrs
   Teachers = 45 minutes
   Parents and pupils = 45minutes per week for 6 weeks Culture Box Project.

(The Culture Box Project will consist of a shoe box that the children will decorate with their own choice of paper and decorations. They will take the box home and with the help of their parent/s/carers they will fill the box with items that reflect their family culture. They will then present their box supported by their parent.)

Anonymity and Confidentiality

Any personal information provided by yourself will remain confidential and stored in a safe place. Analysis of data gained will be ensured anonymity, as your name, university or school will be changed to a pseudonym to ensure no information identifies you.

Data Storage and Data Protection

All data will be stored in a safe place in the researcher's student drive of the University of Bristol until the research is completed and then deleted in a secure way. The data will be used for research purposes only.

Participants' Rights

You can have access to the transcripts of your interviews and have the right to withdraw from this research at any time. If, however, you decide to withdraw, please let me know within one week of the interview or within one week of receiving a transcript of your interview or any other written material to which you have contributed. I assume that your participation is ongoing, unless I hear from you within this timescale. The results of the research will be available for you to view.

Further Information

If you have any further enquiries about the research please feel free to contact the researcher or supervisor. Contact details are provided.

Name of Researcher: Mary Phipps.   **Signed:**

                                          Date:

APPENDIX L: GSOE RESEARCH ETHICS FORM

Name(s): Mary Phipps
Proposed research project: How Do Teacher Training Institutions Prepare Teachers for

Teaching A Multicultural Curriculum?   Now Changed to: **Implementing a**

Multicultural Curriculum in the Primary School Classroom: A Narrative Inquiry.

Proposed funder(s): Self

Discussant for the ethics meeting: Chisa Matsukawa

Name of supervisor: Sheila Trahar

Please include an outline of the project or append a short (1 page) summary:

The aim of this study is to carry out qualitative research to identify how teaching and learning a Multicultural Curriculum in a classroom can be enhanced through the use of personal artefacts and the narrative stories that are told. I will explore the impact it has on teachers, pupils, parents and ways to develop practice. It also aims to examine the extent to which Teacher Education Institutions and schools prepare teachers to implement a Multicultural Curriculum. The importance of this research is to have an impact on policy and practice in schools and Teacher Education Institutions. Importantly, for Qualified Teacher Status(QTS) to be achieved, those intending to teach are required to maintain high expectations of all pupils, 'raise their educational achievement, challenge stereotypical views and encourage the effective teaching and learning of pupils from all ethnic, social, cultural, linguistic and religious backgrounds.'(Maylor et al., 2006, p.39)
Another aim of the research will be to emphasise the good practice found in schools which can be shared to support teachers in the classroom.

Ethical issues discussed and decisions taken (see list of prompts overleaf):

1. Access: I will contact 2 Heads of chosen schools and Education Departments of Universities by phone and email to obtain written, informed consent to carry out my research in the institutions. Students and teachers will also need to complete consent forms. It will be important to provide as much information as possible to ensure suitable arrangements can be made, e.g. place to complete research, time needed, access to the students, teachers, pupils and parents. Pupils being interviewed or observed will need the written consent of their parent/carers as well as their own age appropriate consent.

   Exit: Pupils and parents present their Culture Boxes in a whole school assembly and arrange an end of project bring and share meal. Teachers and Head teachers will be provided with summary of results of the research.

2. I will provide an information sheet for the participants to include my name, supervisor's name, project title, information about myself and the research. I will explain why I need the participants, what I would like to do with them and how I will collect the data. Other information such as the venue for the research, time commitment, anonymity and confidentiality, data storage and participant rights will be included.

3. Ensure participants are aware that they may withdraw consent to participate in the research up until the research starts. This suggested time-frame will hopefully reduce incidence of drop-out. I will consider what happens if a child does not want to take part in the research. I will have a reserve list of pupils who would like to take part. I will try to keep the retention of participants by providing personal attention, building trust, emphasising the importance of good attendance and to consider the incentive of presenting the project to the rest of the school. The Culture Box Project will consist of a shoe box that the children will decorate with their own choice of paper and decorations. They will take the box home and with the help of their parents they will fill the box with items that reflect their family culture. They will then present their box supported by their parent. If no parents are available then an alternative format for the Culture Box project would entail the children presenting their boxes to each other. The pupils will be aged between 6 and 8 years old and the number of pupils per school can be reduced from twelve to a minimum of six. If one parent does not give permission for me to carry out the participant observations I will need to observe another class.

4. Whilst working in the school and university, I will need to obtain Informed consent from Heads to carry out the research on their premises. It is important to respect the rights of those taking part. I will need to establish trust and respect of the Heads' of Department, teachers, students. Parents and pupils and obtain their written signed consent. Considerations such as when to provide consent forms and the time-span between Information sheet and consent form.

5. Complaints Procedure: First point of contact for complaints will be my supervisors whose contact details can be found on the information sheet and consent form. In addition the Research Ethic Co-ordinator is available should participants need to make a complaint regarding any Ethical issues.

6. Particularly when working with pupils in school I need to be aware of their safety and well-being and make sure the Administration have a copy of my CRB or DBS, ID with picture and a covering letter from the university. I will follow the Institutions policy on safety and well-being. It will be important to book rooms in advance and provide a quiet, warm and secure room for the participant interviews.

7. Any personal information provided by participants will remain confidential and other information shall be stored in a safe place electronically on the student drive at the university Any data analysed will ensure anonymity as all participants' names, university and school names will be changed to a pseudonym to ensure they are not identified.

8. Data collected: Interviews will be recorded on a Dictaphone and transcribed accurately. Video recordings will be used to elicit and enhance observation notes. I previously carried out 2 pilot interviews which allowed me to practice my interviewing technique. They helped to have a clearer idea about how much useful data I would be able to collect and how much time they take to complete.

9. Data Analysis: I will try to analyse consistently and accurately the transcribed interviews and videos of the Culture Box sessions, using Thematic Analysis to interpret and reflect on the data. I need to be aware of what impact I may have on the data and how I affect the thoughts of the participant.

10. Data Storage: All data stored in a safe place in the researcher student data drive of the university of Bristol until the research is completed and then deleted in a secure

way. Recordings on the Dictaphone, video and any field notes will be locked in secure cabinets. The data will be used for research purposes only.

11. Data Protection Act: This allows participants access to the data collected about them. I will provide information about the research and obtain their consent. In addition information on the storage of the data will be provided to them.

12. Feedback: to allocate time if agreed for feedback about the research. To decide how much feedback (summary) and how e.g. written. Member checks- to provide data such as transcriptions for participants to check for accuracy/meaning and ask further questions. This increases trust and credibility of data.

13. Responsibility to colleagues/academic Community: I will be rigorous and have integrity in all areas of the research. Sharing a discussion on Ethical issues with colleagues has helped to ensure clarity and responsibility in my research.

14. Reporting on the Research: The participants can have access to the transcripts of their interviews and the results of the research will be available for them to view. Time can also be arranged for the feedback about the research as this is an important part of qualitative research as a way of establishing credibility and building trust.

Signed: Mary Phipps(Researcher)   Signed: Chisa Matsukawa (Discussant)

Date: 06/07/2015

APPENDIX M: Contents of My Culture Box – which includes artefacts that are used as metaphors for my chapters.

- *Photos of myself as a child and Toby and my Maternal Grandparents – 'A picture tells a thousand stories' =Prologue*
- *A tin of beans – to reflect on my time in foster care and transition on returning home.*
- *A bus - one of the jobs my mother had was a bus conductor which she enjoyed although she experienced a lot of prejudice. – 'A bus journey' = Ch.1*
- *A map of the island Anguilla- where my mother was born. 'Is multicultural education an island on its own?'= Ch.2*
- *A tank- after the war, my father came to England in the mid '50s and tested and drove tanks in Chilwell war depot in Nottingham. – 'A tank through difficult terrain'= Ch. 3*
- *A container with salt – My maternal grandmother worked in a salt pond standing on her bare feet and using hands to scoop up the salt. 'Salt to preserve our history.'*
- *Photographs of my Dutch pot and Dad playing his guitar.*
- *A mango- Great grandmother came from Calcutta in India to the Caribbean to sell Mangoes. 'Culture boxes like mangoes are juicy with rich flavours'*
- *A Picture – photo with quote 'To teach is to touch a life forever.'*
- *A Stained-glass plaque of the poem on the wall in my classroom 'Children learn what they live.'*

Additional African items to remind me of my African roots*: -*

a) CD- African Children's Choir (who are orphans in Uganda who formed a choir to raise funds for their home, their education and to support future children.)

b) An African doll from South Africa made by Community Creations which is a sustainable craft enterprise and income generation opportunity for South African crafters, in urban and rural areas.

c) My Kwanza book to remember the benefits and obligations of family, community and nationhood.

d) Timeline- displaying the relationship between African and European civilization.